

2
STC. 6944.

SEVEN
GODLIE
AND FRUIT-
FULL SERMONS.

THE SIX FIRST PREACHED
by Master Iohn Dod: the last by Master
ROBERT CLEAVER.

WHEREVNTO IS ANNEXED,
A brieve Discourse, touching, 1. Extinguishing of the Spirit, 2. *Murmuring in affliction.*



AT LONDON,
Imprinted by FELIX KYNSTON for WIL-
LIAM WELBY, and are to be sold at his shop
in Pauls Church-yard, at the signe
of the Swan. 1614.

REVEREND
GODLIE

AND FRUIT-

FUL SERMONS

PREACHED AT THE CHURCH OF ST. MARY'S

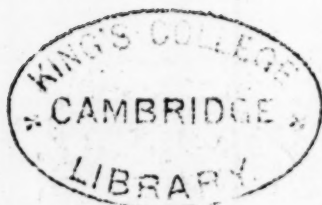
IN THE CITY OF CAMBRIDGE

ON SUNDAY MORNING

THE 10TH OF SEPTEMBER 1841

BY THE REV. J. H. STODOL

OF ST. MARY'S CHURCH





TO THE RIGHT

WORSHIPFULL MASTER

ERASMVS DRYDEN Es-

quier, grace, and peace

be multiplied.



IR, it is a point well
knowne vnto your
Worship, that in du-
ties of absolute neces-
sity wee must regard
what God doth com-
mand and enioyne, not what men doe ap-
proue and like of: and that wee must still
offer vp our seruice in obedience to the
Almighty, whatsoeuer men doe thinke or
speake of vs. As for this worke of publi-
shing the labours of such faithfull and
painefull Ministers, as desire rather to
spend their time in preaching, then in wri-
ting, I take it not to be a duty of that kind:

THE EPISTLE

but of an inferiour nature; wherein the acceptance or disallowance of those that are godly wise, should haue a great stroke, either for encouragement to proceed in it, or for discouragement to desist from it. Herein hauing made some triall, I haue (through Gods blessing) found successe beyond my expectation: which as it ministreth vnto mee matter of much reioycing, in regard there are many thousands in Israel, who desire and embrace the sincere & plaine doctrine of the Gospel; so doth it set an edge on my desires to take vp some vacant houres in this imployment: being right glad, if by any meanes I may bee an helper to the truth, and an instrument of refreshing hunger-bitten soules, by conueying vnto them some baskets full of such fragments, as may bee communicated without any detriment or disadvantage to my selfe, or to any else. These Sermons I haue made bolde to recommend vnto your fauourable acceptance and patronage, not onely in-regard of the interest which you haue
in

DEDICATORIE.

in them, and that encouragement which I haue often receiued from your Worship in busineses of this nature; but also because I perswade my selfe that your very countenancing of them, wil adde, though not vnto their goodnes, yet vnto their good esteeme, among many that are religiously affected.

And thus nothing doubting of your Worships fauour in taking in good worth this my bold attempt, I leaue you to the safe tuition of God Almighty, beseeching him to enrich you & yours with all manner of corporall and spiritual blessings in Christ Iesus; and to adde vnto your life, as also vnto the life of your faithfull and gracious yoake-fellow, many happy and comfortable daies.

*Your VVorships much indebted, and
in what I may to be commanded,*

JOHN WINSTON.



The Doctrines of the first Sermon
ON Z E C H A R Y 12. 10.

Doct. 1.

THe way to all happinesse, is, to haue the Spirit of grace.

2. None can make a faithfull prayer without the assistance of Gods Spirit.

3. The Spirit of prayer doth alwaies leade men vnto Christ Iesus.

4. The due consideration of Christ his death, is a forcible meanes to affect the heart with godly sorrow.

5. It is not sufficient to mourne for sin, but wee must make our sinnes to be our greatest sorrow.

6. It is not enough for men to be religious themselves, but their families also must be religious.

7. Holy duties must be performed in secret as well as in publike.

The Doctrines of the second Sermon
ON L V K E 6. 48.

Doct. 1.

Hypocrites may goe as farre as Christians in many things.

2. They are the blesseddest hearers of the word, that are the best practisers thereof.

3. Euery man is in trush that out of temptation, which he sheweth himselfe to be in temptation.

4. Of all fals, the fall from religion is the most woful.
The

The Contents.

The Doctrines of the Sermon on PSALME 14. 5.

Doct. 1.

They that are most bold in committing of sinne, are most cowardly when dangers doe approach.

2. *God is alwaies present with good men.*
3. *Mocking is a grienous kind of persecution.*
4. *The estate of Gods people is commonly a poore and afflicted estate.*
5. *True godlinesse is that which breeds the quarrell betwixt the wicked and the godly.*

Five other select Doctrines.

Doct. 1.

They are the most miserable rebels, that rebell against God.

2. *It is an infallible note of an impious person, to bee unwilling to heare the word of God.*
3. *The more holy and wholesome any doctrine is, the more grienous to wicked sinners.*
4. *Our wretched nature is neuer so forward unto any thing, as unto that which is euill.*
5. *All the sorrowes of Gods children shall end in ioy.*



THE FIRST SERMON, VPON
the twelfth of Zechariah.

ZECH. 12. vers. 10. 11, &c.

Vers. 10. *And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem, the Spirit of grace and of prayers, and they shall looke vpon me whom they haue pierced; and they shall lament for him, as one that mourneth for his onely Sonne, and be sorry for him, as one is sorry for his first borne.*

11 *In that day shall there be a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megiddo.*

12 *And the land shall bewaile euery family apart, the family of the house of Dauid apart, and their wiues apart; the family of the house of Nathan apart, and their wiues apart.*

13 *The family of the house of Leui apart, and their wiues apart; the family of Shimei apart, and their wiues apart.*

14 *All the families that remaine, euery family apart, and their wiues apart.*

IN the eighth & ninth verses of this Chapter is set down a gracious promise of God, made vnto the church, which should

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be

be in the time of the Gospell (for that is meant by the inhabitants of *Ierusalem*.) Which promise is this, that hee that is feeble among them : that is, the weakest Christian that made conscience of his waies, & of the meanes of his saluation, in that day should be as *Dauid*: that is, equal to the most excellent in the time of the law in sundry respects : and the house of *Dauid* : that is, the excellenter sort of Christians, should bee as Gods house, and as the Angell of the Lord before them. The Prophet could not find any holie man, with whom hee might fitly compare them, and therefore he saith, that they should be like the Angel of the couenant Christ Iesus, which went before the Israelites in the wildernesse to guide and gouerne them.

Then hee goeth on and telleth vs, that after the Lord hath shewed this mercy vnto his Church, *He will seeke to destroy all nations that come against Ierusalem* ; that is, all the enemies that doe oppose themselves vnto his people, and endeaour to hinder his good worke in them, and for them. Now when it is said that *hee will seeke to destroy them*, the meaning is, that as hee hath a resolution to overthrow them, so he will prouide meanes whereby it shall be effected.

Then further in the tenth verse he setteth downe the meanes how his people would bee brought to such excellencie. *I wil poure vpon the house of Dauid, and vpon the inhabitants of Ierusalem, the Spirit of grace, &c.* Signifying that he would vouchsafe vnto his Church vnder the Gospell a more plentifull
measure

measure of his Spirit, that as they should haue more excellent, and cleere, and powerfull meanes; so they should find a greater blessing vpon the vse of those meanes; that whereas vnder the law, they had but drops of grace, distilling easily and by little and little, now they should haue whole buckets full, as it were; yea whole foulds of grace poured downe vpon all sorts of Gods seruants. By the *Spirit of grace*, is meant the Spirit of adoption, and of regeneration; so called, both because it is giuen out of Gods free grace and fauour, as also because it worketh grace and goodnesse in all such as are endued therewith: this Spirit is further described by a speciall effect, *viz.* that it is a *Spirit of prayers*. Till such time as men are made partakers hereof, they may vse many words of prayer, but they are altogether idle and vaine; frutes of their flesh, and not of their faith; such as they haue great cause to be humbled for, and no reason at all to be comforted in: but when once they haue this Spirit put into their hearts, they can call vpon the Lord in an acceptable and comfortable manner.

Then next is shewed whither this Spirit leadeth them; to wit, vnto Christ. *They shall looke on him, whom they haue pierced.* When men begin to pray in a religious and conscionable manner, they disclaime all fleshly helps and hopes, & betake themselves vnto their Saviour, whom they haue pierced by their sinnes; for it cannot properly be laid, that the *Scribes* and *Pharisees*, or *Iudas*, or the high

4 *The first Sermon vpon the 12. of Zechariah.*

Priests, or the *Romanes*, did put Christ to death: they being but instruments thereof; but the iniquities of Gods elect did the fact, and they were indeed the true and principall cause, that brought vpon the Sonne of God all manner of affliction, and persecution, and execution it selfe.

In the next place it is said, that when his children shall looke vpon him, *They shall lament for him, or ouer him, or concerning him:* (all comes to one reckoning.) As soone as they see what euils, and miseries, they haue brought vpon Christ Iesus, by their transgressions, and how odious their offences are, which could be healed by no other medicine, but by the precious blood of the immaculate lambe of God: the due consideration hereof will cause them to bee troubled and grieved at the very heart. Which griefe is set out, by two speciall circumstances; to wit, by the greatnesse of it, and by the truth of it. The greatnesse thereof is declared by two comparisons, which yet are inferiour and lesse then the thing it selfe.

For the first comparison, it is said, *That they should lament for him, as one that mourneth for his only sonne, and be sorry, as one is sorry for his first borne.* If parents haue many children, yet it will much grieue them to part with any of them: but if they haue but one onely sonne, who is likely to be the heire of the family, and they lose him, and so are disappointed of their hope, then they vsually mourne with an exceeding bitter lamentation, as the woman of the cittie of *Nain* did for the death of

The first Sermon upon the 12. of Zechariah. 5

of her onely son. *Luke 7. 11.* Such (the holy Ghost saith) shall be the sorrow of all true penitent persons, when they apprehend the multitude and grievousnesse of their sinnes, whereby they haue slaine the Lord of life.

The second comparison, here vsed to expresse the measure of their sorrow, is taken from the example of the *Iewes*, who when their godly & worthy king *Iosiah* was slaine in the valley of *Megiddo* neere *Hadadrimmon*, in fighting against *Pharoah Necho*, King of *Egypt*, they lamented for him very bitterly: and not onely the common people who haue not so good a gouernment of their affections, mourned for him, but *Jeremiah* the Prophet also, and others of the best sort of men and women, tooke this losse exceedingly to heart, as seeing in the death of *Iosiah*, the death and ruine both of Church and common wealth. In which regard it was set downe as an ordinance, that they should haue set times of mourning, for that affliction which befell them through his death; and such (saith the Prophet) shall be the lamentation of those that attaine to the sight and sense of their sinnes, whereby they haue slaine the Lord Christ Iesus. verse 11. 2.Chron. 35.

Having thus set forth the greatnesse of their sorrow, he commeth in the next place to expresse the soundnesse thereof: *The land shall bewaile every family apart, &c.* Not in the publicke assemblies alone, where the teares of one may draw on the teares of another, and so their mourning be either

naturall for company, or hypocritall for vaine glory: but he saith, that euery family should weepe apart, and in priuate; yea not onely the fenerall families, but particular persons, yea those that were most neerely lincked together, *viz.* the husband and the wife, should bee separated in this worke of humiliation, and not content themselues to pray and bewaile their sinnes one with another, but take some time each of them to performe this dutie in secret; and if they that are so inward one with another should lament apart, much more others, that are further off one from another.

By the house of *Dauid* is meant (as was before shewed) the excellenter sort of Christians; and the like is signified by the house of *Nathan*, who was the son of *Dauid*, of whom Christ came: (for the family of *Salomon* was wholly extinguished.) By the house of *Leui*, is meant the ordinary sort of the *Leuites*; and as for the family of *Shimei*, it was one of the principall families of *Leui*. Whence we may obserue, that all families without exception are tyed to this worke, and ought iointly and feuerally to performe the same. None are so good but they must weepe for their sinnes in secret, and pray for the continuance & increase of their goodnesse: and as it is not needlesse for the best, so neither is it bootlesse for the meanest, but whosoever doth so, shall haue a fountaine of grace opened vnto him, whereby all his iniquities shall be washed away.

The drift then of these words (wee see) is, to manifest and expresse the great goodnesse of God towards his seruants, in the time of the Gospell; and here is shewed,

1 First, what gift he wil bestow vpon them, viz. aboundance of his holy Spirit.

2 Secondly; the good vse that they will make of it, which is two-fold.

1 First, they will betake themselves vnto faithfull prayer, and by the eye of faith looke vnto Christ, through whom both they and their prayers must be accepted.

2 Secondly, they wil grow to a maruailous great loathing and dislike of their sinnes, and sorrow for the same; which is declared by two maine circumstances, viz.

1 The greatnesse thereof, which is illustrated by two comparisons.

2 The soundnesse thereof, both which are more fully laid open in that which goes before.

Thus much concerning the meaning and order of the words: now let vs consider of such instructions as may thence arise for our learning.

Verf. II. [*And I will poure vpon the house of Dauid, &c. the Spirit of grace &c.*] In that the Lord hauing promised, that his Church shall bee brought to wonderfull excellencie, doth set downe this as the meanes whereby he wil effect it, that they shall haue the Spirit in great plenty powred downe vpon them, this shall be the doctrine, That the way
to

8 *The first Sermon upon the 12. of Zechariah.*

Doct. 1.

The Spirit of
God is the au-
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to all happinesse and blessednesse, is to haue the Spirit of grace bestowed vpon vs.

Whosoever hath not this, though he bee neuer so great in the world, hee is altogether wretched and miserable, subiect to the curse of God, and to continuall vexations, and discontentments: and on the other side, whosoever hath this holy Spirit dwelling in his heart, is an happy and blessed man, though hee be neuer so much dejected and cast downe through outward afflictions and tribulations.

*Isa. 32. 13.
14. &c.*

This point is euident in the prophecy of *Isaiah*, where it is shewed, that so long as the Spirit of God is withheld from men, they haue grieuous ruines, and desperate decays among them, and they still go from ill to worse, being ill without, and ill within: but how long doth this continue? *Vntill the Spirit bee powred vpon them from above.* And what then? *The wildernesse shall become a fruitfull field;* That is, those men and women that were like a wildernesse before, bringing forth nothing but brambles and briars, nothing but pride and worldlinesse, and such like fruites of the flesh, euen those men and women shall be as a fruitfull field, being beautified and adorned with the vertues of Christ, and with the graces of his Spirit; and not onely so, but likewise enriched, with all good prosperity, which the Lord seeth needfull for them.

Reasons.

Now the reasons why the Spirit maketh men so happy, are these.

First

First, because it doth mortifie and crucifie the flesh; that is, originall corruption, with all the lusts and fruites thereof. It doth not lye still where it is, suffering the soule of the party to be vnder the dominion of sinne, but it abateth and consumeth it by little and little, till at length his soule and body be as cleare from sinne, as *Adams* was before his fall. So that looke how the Israelites did by degrees weare and wast the *Canaanites* out of the land, till it was wholly brought in subiection vnto them: so doth the holy Ghost destroy and root out the enemies of our soules, not making them tributarie, as *Ioshua* did some of the cursed *Canaanites*, but spoyling them of their strength by little and little, and at length vtterly consuming * them, so that they shall haue no place at all within vs. And as it killeth sinne, so it quickeneth the dead soule, and maketh the whole man apt and fit for euery good worke. That Spirit which raised vp Christ Iesus from a naturall death, doth also raise vs vp from the death of sinne, to the life of grace: and putteth more spirituall strength into vs, then the flesh, the world and the diuell can bring against vs.

Furthermore in the third Chapter of the second to the *Corinthians*, there are three speciall reasons to shew the happinesse of him that is endued with Gods Spirit: the first whereof is this; That whereas all men naturally are like the Iewes, who (as it is there said) when they come to the meanes of saluation, haue a voile vpon their minds, so that they can see nothing to saue their soules, to further

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their

Reas. 1.
Rom. 8. 13.

* This is to be vnderstood of the time of their dissolution: as it appeareth by diuers other Doctrines of Master Dods: as that on *Isaiah*, Doct. 4. and Doct. 8. that God lookes not for perfection in this life. See also the 3. vse of this Doct. Ephes. 2. 1. Rom. 8. 11. 1. Iohn 4. 4. Reas. 2.

2. Cor. 3. 14.

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their repentance, to cause them to beleue in Christ Iesus, and to place their hope, and happinesse in him: as soone as euer the Spirit of grace entreth into them, this blindness of minde and hardness of heart is remooued; and then they are enabled soundly to vnderstand, and truely to applie the word preached vnto their owne soules.

Verse 16.

3 Againe, it is said in the selfe same place, *That where the Spirit of the Lord is, there is libertie, Verse 17.* Till such time as that doth set men free; they are held fast in the cordes and chaines of iniquity, and are miserable slaues vnto the vilest slaue that is, euen vnto Satan himselte (who is an Apostata, and a reprobate,) and in the most wretched slauerie that can be imagined, *viz.* to serue sin in the lusts thereof; and (which is the most grievous of all the rest) they shall haue the worst wages that may be, euen the curse and vengeance of God, while they liue, and eternall damnation of body and soule after they are dead. Now when the Spirit of Christ taketh possession of vs, it causeth vs to disclaime the seruice of Satan, and to become seruants vnto the liuing God; it filleth vs full of good meditations, of holy desires, and spirituall affections; it furnisheth vs with ability to performe the duties of religion, & of our callings; & in a word, it maketh vs willing and able both to do all maner of good; and to resist all manner of euill. So that after wee haue receiued the holy Ghost into our hearts, we shall not say: This is my nature, and I cannot doe
other,

Rom. 6.

otherwise: but with the Apostle Paul; *I can doe all things through Christ that strengtheneth mee*: I will neuer bee in bondage vnto my corruptions any more; for grace shall haue the vpper hand of nature, and the Spirit shall master the flesh, and get the better of it.

Lastly, it is added in the same place, that by vertue of the Spirit wee see the glory of Christ in the Gospel, and are changed into his image, from glory to glory; that is, from one measure of knowledge and holinesse into another. *verse 16.* Wee would thinke no price too great to be giuen for such a looking glasse, as would make one that is deformed to become beautifull by the very beholding thereof: how much then should wee esteeme the holy word of God, which (through the operation of the Spirit) is made effectually, not to change the naturall visage (which is a smaller matter) but to alter the forme and shape of the soule, and to make it very beautifull and amiable in the sight of God and of his holy Angels, which was before time a most vgly and deformed creature. This must needs be a maruellous great benefit; for if the defacing of Gods Image be the cause of all our woe, then the repairing thereof must of necessity be the cause of all our happinesse.

A fifth reason why their state is so happy that are endued with Gods spirit, is, because that is it which comforteth and strengtheneth them in all their temptations and troubles. Those that are destitute of this holy comforter, when aduersity lighteth

12 *The first Sermon vpon the 12. of Zechariah.*

teth vpon them, do either fret or faint, either fall to murmuring, or to desperation: but those that haue their hearts replenished with the holy Ghost, doe then most strongly reioice, when tribulations and miseries lye most heauily vpon them: as the Apostles when they were most grieuously persecuted, are said then to be filled with the holy Ghost. And what of that? Then they reioiced that they were counted worthy to suffer rebuke for Christ his name. And as Pauls sufferings did abound, so did his consolations in Christ abound also. So that when comfort is comfort indeed, and when life it selte would go vnlesse comfort came, then doth the holy Ghost most plenteously refresh the heart with inward ioy and contentment: according to that laying of the Apostle Peter; *Now for a season yee are in heauinesse, and yet reioyce with ioy unspeakable and glorious.*

Hitherto the reasons alleaged haue tended chiefly to this, euen to shew what good the Spirit of grace bringeth vnto our selues.

- 6 Now further, there is a sixth reason for the confirmation of this point, which is, that it doth also make vs exceeding profitable vnto others; which is a very great addition vnto our blessednes. Al the wit, & learning, and art in the world, cannot make a man to bee a constant and conscionable doer of good, but Gods spirit alone must doe that: and therefore goodnesse is set downe as a fruit thereof. Gal. 5. 22. And in the sixth chapter of that Epistle, ver. 1. the Apostle saith; *If any man be overtaken by any offence, yee that are spirituall restore such a one, not ye that*

Acts 4. 31.

Acts 5. 41.

2. Cor. 1. 5.

1. Pet. 1. 6. 8.

that are wittie or learned, &c. For no man can be a good Physitian vnto others, but he that hath first wrought a cure vpon his owne soule; in which regard the Apostle Paul saith: *We are able to comfort* ^{2. Cor. 1. 4.} *others with the consolations wherewith wee our selues haue been comforted.* Looke then who is most spirituall, and wee shall find that he doth alwaies most good. Therefore was it, that when the Apostles were to conuert the whole world, and to batter downe hell gates vpon Satans head, they had the Spirit plentifully poured downe vpon them; which filled them so full of heavenly wisdom, and ^{Acts 2.} courage, and zeale, that they did that which al the Kings and Monarches of the earth could neuer haue effected by all their power and policie. So also when Christ was to doe the greatest good that euer any creature did, the Lord saith, that his Spirit *shall rest vpon him:* and thereby was he fitted to go through with the great worke of our redemption. For (as it is in that place) *the Spirit of the Lord is a* ^{Isai. 11. 2.} *Spirit [of wisdom and understanding]* making those that haue it to be of a sound iudgement, and able to search into the hidden things of God: *[a Spirit of counsell]* to guide and direct them *[and of power]* to strengthen and confirme them, though they were neuer so feeble and weake: *[a Spirit of knowledge and of the feare of the Lord]* to make such as are indued therewith, prudent in his feare, as there the Prophet speaketh.

Now seeing it is cleare by these reasons, that the hauing of this holy spirit is the way to al happines:

Use 1.

First of al, this may serue for the iust reproofe of those that would faine liue happily and comfortably, and yet neuer had any feruent longing, nor made any earnest request for Gods Spirit, and the graces thereof: they plainly manifest themselues to be ignorant and carnall persons, that do not yet know what true happinesse meanes.

2

Secondly, here are those much more sharply to be rebuked, who thinke it best not to be led by the Spirit, but rather by the lusts of the flesh, and the lusts of the eyes; imagining in their folly and madnesse, that if they can heape together a great deale of wealth, and aduance themselues and theirs to great places in the world, then they shall be happy men, and leade a merry and cheerefull life: albeit they neuer take any care, nor vse any endeouour to get the spirit of grace into their hearts, but rather think them to be out of their wits that labor to be spiritual. Wil these men know what their estate is? the Apostle telleth them: *If any man haue not the Spirit of Christ, the same is not his*: and if hee bee not his, he is for the present, a bondslaue of Satan, and in the state of a reprobate; and if such can bee happy men, then are they happy, otherwise not. If it were possible that for their outward condition of life they could be equal vnto *Adam* in paradise, yet must they needs be very miserable as he was, when the spirit of God was taken from him; it was not the gardē of *Eden* that could then yeeld him contentment, but he was in farre greater miserie and perplexity in that place then many theeuēs are in
the

Rom. 8. 9.

2. Cor. 13.

the dungeon, or vpon the gallowes, when they are ready to be turned ouer. He that hath the spirit of God as *Paul* had, shall find a heauen in prison, in sicknesse, in death it selfe: whereas he that hath it not, shall find a hell, though he liued in as good a place as the very paradise of God was.

Thirdly, here is an vse of instruction, *viz.* that we should search and try whether wee haue the Spirit or not: for it is not a matter of small consequence, but such as neerely concerneth vs. 3

If then we would be resolu'd of this point, let vs first examine, whether there be in vs that continuall warre and conflict (mentioned *Gal. 5. 17.*) between the flesh and the Spirit, which al godly men do find and feele in themselves more or lesse: for as the Apostle there speaketh, *The flesh lusteth against the Spirit, and the Spirit against the flesh.* Now this combat is generall throughout all the powers and faculties of the soule, as (to giue instance in the chiefe of them:) First, in the vnderstanding part, there is a conflict betweene carnall reason, and the iudgement rightly informed by Gods word; as in this particular: A good man is railed vpon; and vnderferuedlie traduced, and vilified; in this case reason will thus play its part: Why should you beare it at his hand, are not you his better? haue you not him at an aduantage? Why should you not take him downe, and giue him as good as he brings? Nay (saith the Spirit) you must not render euill for euill, but rather overcome euill with goodnesse, and blesse them that curse you, and pray for such

How we may
discerne whe-
ther we haue
the spirit or
not.
Gal. 5. 17.

*Rom. 12.
Matth. 5.*

16 *The first Sermon vpon the 12. of Zechariah.*

such as hate you and persecute you in word or deede: they haue too much fire in them already, and therefore do not you adde more fuel thereunto, lest the flame be redoubled; but rather cast water vpon it, that it may be extinguished. Thus doth the Spirit bring the weapons of God to subdue the flesh, euen as the flesh doth come armed with the weapons of the Diuel to resist the Spirit. Indeed there is many times in vnregenerate persons, a fight betwixt carnall reason and their naturall conscience; but that is not generall throughout all the powers of the soule, neither doth it extend it selfe vnto the motions and inclinations that are euill, to curbe and repress them; nor breede humilitie and poertie of spirit, in the parties in whom it is found, and so driue them to the Lord to craue aide and strength from him to subdue their corruptions: but these checks of the naturall conscience do rather make men more fierce and froward, and at length more violent and outrageous in sinning, especially if they haue been occasioned either by the hearing of the terrible curse of the law, denounced against them in the publicke ministry; or by the faithfull dealing of some Christian friend, which hath thoroughly applied the threatnings of the word vnto their drowisie consciences, wherewith they were moued for the time, but afterwards returne to their vomit again: then (I say) they will be much more boisterous in their sinfull courses then euer they were before.

And as there is a conflict in the vnderstanding
part,

part, so is there the like in the affections : for the flesh is ready to draw them vnto pride and enuie, and vncleannes, and couetousnes, &c. But the Spirit stirreth and moueth them vnto better things, shewing withall that those forenamed vices will harden the hart, make it vnfit for prayer, or thanksgiving, or any such spirituall exercise; and in the end will bring many bitter troubles and afflictions vpon those that let them to haue sway and dominion in their soules: all which euil inconueniences we shall escape, if our affections bee heavenly and spirituall, and set on their right objects.

So likewise in the will this fight will appeare, wheresoeuer true sanctification is begun. For the flesh will be vnwilling to pray, to heare, to meditate, to conferre; & in a word, as any duty tendeth more to the crucifying of the lusts thereof, so will it be more auerse therefrom, and more prone to delay and to put off the performance thereof. But the regenerate part is contrailie disposed, and chearfully embraceth that which is good, though it be clogged and hindred in the performance of the same: setting downe this for a certaine truth, that the more painefull any seruice is, the more gainefull it is; that though we begin our prayers in heauinesse, yet wee may end in gladnesse; that the more vntractable and vntoward the flesh is, the more glorious our conquest is, if we can get the maistry of it, and bring it into Gods presence; and that if we cannot do as well as we would, yet if we do as well as we can, we shal be accepted and blef-

16 *The first Sermon vpon the 12. of Zechariah.*

such as hate you and persecute you in word or deede: they haue too much fire in them already, and therefore do not you adde more fuel thereunto, lest the flame be redoubled; but rather cast water vpon it, that it may be extinguished. Thus doth the Spirit bring the weapons of God to subdue the flesh, euen as the flesh doth come armed with the weapons of the Diuel to resist the Spirit. Indeed there is many times in vnregenerate persons, a fight betwixt carnall reason and their naturall conscience; but that is not generall throughout all the powers of the soule, neither doth it extend it selfe vnto the motions and inclinations that are euill, to curbe and repress them; nor breede humilitie and poertie of spirit, in the parties in whom it is found, and so driue them to the Lord to craue aide and strength from him to subdue their corruptions: but these checks of the naturall conscience do rather make men more fierce and froward, and at length more violent and outrageous in sinning, especially if they haue been occasioned either by the hearing of the terrible curse of the law, denounced against them in the publicke ministry; or by the faithfull dealing of some Christian friend, which hath thoroughly applied the threatnings of the word vnto their drowisie consciences, wherewith they were moued for the time, but afterwards returne to their vomit again: then (I say) they will be much more boisterous in their sinfull courses then euer they were before.

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fed of the Lord: and by the sight and sense of our manifold failings, grow more humble and lowlie in our owne eies, and more pittifull and gentle towards others.

And lastly for the memory, before their conuersion, Gods owne children are prone to remember iniuries and vnkindnes, which others haue offered vnto them, and to forget such as they haue offered vnto others; they can hold fast all such things as will further corrupt them, but they let slip whatsoever may benefit and helpe then in good and holy courses: but after their regeneration the case is altered with them: for them they strue to disburden their memories of all things that may hurt them, and to retaine onely such matters as may make them more humble, and mercifull, and thankfull. This spiritual fight in the inward man is a most infallible mark of the spirit of grace, which is the rather to bee noted, because many of Gods seruants through ignorance take it to bee quite contrary. We find (say they) such a deale of carnall reason, so many sinfull affections and lusts, & such vnwillingnes and vnfitnesse for euery holy dutie, that we much doubt whether we haue Gods spirit in vs or not. But who tels you that there are so many things amisse in you? who is it that causeth you to see the errors of your mind, and the corruptions of your heart? who is it that causeth you to hate them, and to bee out of liking with your selfe for them? who is it that enableth you to take Gods part against them, and to strue by all meanes to be
be

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be freed from the bondage of them? Is it not the spirit of God that worketh al these good things in you? and why then should you make question whether it dwell in you yea or no: these are fruits of the Spirit, which are neuer found in any but in spirituall men.

And if any desire yet a further triall, let him examine whether there bee in him those other vertues of the Spirit which are recited *Gal. 5. 22. viz.* 1. Loue vnto God, to his word, to his Saints, to mankind, yea to our very enemies, so far as to desire their conuersion and saluation. 2. Ioy in Gods fauour, in that hee hath giuen vs any sparkles of grace, and thereby assured vs that he wil prouide al good things for vs in this life, and afterwards saue our soules and bodies euerlastingly. 3. Peace with the Lord himselte, with our consciences, and with our brethren. If (I say) any desire further assurance that the Spirit of grace doth possesse his heart, let him try whether he can find in himself these fruits thereof, together with the rest there mentioned; to wit, long suffering, gentlenesse, goodnesse, faith, meekenesse, temperance: and as these doe more or lesse abound in him, so may he be assured that hee is more or lesse spirituall.

A fourth vse of this point may be this, that see. *Vse 4.* ing our happinesse doth ebbe or flow, according to the working of the holy Ghost within vs, therefore we should vse all meanes to get and increase the same in our hearts.

Now one meanes is, exceedingly to desire it,

D 2

and

How Gods
Spirit may be
obtained.

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Isaiah 44.3.

and earnestly to long for it: for the Lord saith in the prophecy of *Isaiah*: *I will poure water vpon the thirstie, and flouds vpon the dry ground: I will poure my Spirit vpon thy seed, and my blessing vpon thy buds.* In which place, wee see, there is a large promise made, but to whom? To poore desolate Christians that doe feeble their owne miserable and wretched estate, and doe euen thirst for a supply of Gods graces, as the dry and parched ground doth for the raine to fall vpon it; which doth euen gape for it before it comes, as if it would deuoure the clouds before they fall. Concerning such the Lord saith, that he will poure water vpon them: neither shall they haue grace by drops, but whole flouds thereof shall be poured vpon them: for God can as easily ouerflow their soules therewith, as the ground with waters when it stands in need thereof. But what shall they be the better for this? what benefit shall they find thereby? The Prophet telleth vs in that very place. *Vers. 4. They shall grow as among the grasse, and as willowes by the riuers of waters.* No raine can make the grasse so fresh and Greene; no riuer can cause the trees that are planted thereby, so to flourish and prosper as the Spirit of God will every thirsty soule, when it is plentifully poured thereupon.

- 2 A second meanes to obtaine the Spirit, with a daily encrease of the gifts and graces thereof, is to pray for it, (as euery one will that doth heartilie long for it) and to beleue that wee shall haue it: and that wee may doe so, our Sauour maketh a notable

notable argument for vs. *Aske* (saith he) *and it* Luke 11 12.
shall be giuen you : seeke, and ye shall find, &c. Oh but Obiect.
I am vnworthie, might some say, both to aske and
to receiue any thing at Gods hand. Why (saith
Christ) *If yee which are euill can giue good gifts vnto* Ans.
your children, how much more shall your heauenly father
giue the holy Ghost to them that aske it? As if he should
haue said : You haue no matter of desert in you,
and therefore you are discouraged from prayer :
but what merite is there in one of your little chil-
dren, which are full of frowardnesse, of brawling
and vnquietnesse? yet if they aske any thing of
you that you conceiue to bee good for them, you
will presentlie grant it vnto them. Now if you
that are sinfull can passe by the infirmities of your
children, and giue them such things as are need-
full, though you haue made them no promise; and
you cannot relieue them without cost and paines
vnto your selues, nay many times not without
pinching your selues, and sparing from your owne
backs and bellies : if you (I say) that are euill can
deale thus louingly and kindly with your children,
how much more wil your heauenly father, who is
the God of all goodnes, yea goodnes it selfe, deale
fauourably with his children, hauing made a pro-
mise vnto them, & it being no paines nor charges
vnto him, to bestow a plentiful measure of spiri-
tuall graces vpon them: and especially seeing that
the more liberall hee is that way vnto them, the
more glory shall thereby redound vnto his great
name. If then we desire the Spirit of grace in an

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aboundant measure, let vs craue it at the hands of the Lord, who giueth of the same liberallie, and casteth no man in the teeth: and we may the more comfortably and confidently do thus, because we liue in those happy times, wherein the Lord hath promised to *poure his spirit vpon all flesh*, and to bestow as excellent gifts and graces vpon ordinarie Christians, as the most worthy men had in the time of the law.

Joel 2.28.

3

A third meanes to get and increase the vertues of the holy Ghost, is, with reuerence and conscience to hearken vnto the word: for as the Apostle saith, the Spirit is not bestowed for any goodnesse in vs, or through any workes wrought by vs, but God of his free mercy giueth it, and conueigheth it vnto his children, by the preaching of the Gospel. And againe, the same Apostle perswading the *Thessalonians* not to quench the spirit, (for that is the best fire in the house, and without it men must needs freeze, in woe and sorrow and misery) he saith, *despise not prophesying*; that is, the ordinarie ministry of the word, when it is truly expounded, and faithfullie and wiselie applied, as may be most for the edification of the hearers. This is as it were the fuel whereby the fire of God is continued and increased in our soules; and as we are more carefull in this duty of laying vp the word in our hearts, so shal we find the warmth, or rather heate of the Spirit to bee more abundant and more constant in vs.

Gal. 3. 2.

1. Theſ. 5.

1. Cor. 14. 3.

Lastly, if we would haue the holy Ghost continually

The first Sermon upon the 12. of Zechariah. 23

nually working in vs with great efficacie, let vs labour euermore to keepe an humble and broken heart, and beware of pride, and all vaine conceipt of our selues, as the very rocke against which the ship wherein the Spirit is carried, doth, as it were, make shipwracke: for *God resisteth the proud, and giueth grace to the humble.* If one haue a hauty heart, though there be no body else that seekes his ouerthrow, the Lord will bring him downe: but if any haue a meeke and lowly heart, there is a palace for the Lord himselfe, *who will dwell with him that is of a contrite and humble spirit, to reuine the spirit of the humble, and to giue life to them that are of a broken heart.*

In the last place here is an vse of comfort for all such as are endued with the Spirit of grace; sith that is the fountaine of all happinesse, therefore are they blessed people, and shall bee blessed, what crosses soeuer they meete withall. And what oppositions soeuer they finde either from Satan himselfe, or from any of his limmies, those that are once ingrafted into Christ, and are become plants of the liuing God, haue the streames of liuing waters running through their hearts; and therefore must of necessitie prosper and flourish, though the heate of persecution, or any manner of affliction beate neuer so violently vpon them. Indeed if wicked enemies of the Church could withdraw and withhold Gods spirit from the hearts of his children, then might they hinder their happinesse, and make them truly miserable: but seeing they

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Iohn 3. they can no more stay the operation thereof, then they can stop the course of the wind from blowing whither it will: therefore shall they neuer be able to defeate Gods seruants of that blessed estate which in Christ Iesus hee hath promised vnto them, and through his precious blood-shedding purchased for them.

The Spirit of grace [and of praier.] From these latter words ariseth this second point: that

Dott. 2.

Faithfull pray-
ers proceede
from Gods
Spirit.

None can make any acceptable praier vnto the Lord, vnlesse hee bee assisted and directed by the Spirit of grace.

Rom. 8. 15.

Howloeuver men imagine it to bee an easie matter to call vpon God, yet the truth is, that it is as hard for any, of himselfe to make a faithful praier, as it is to make a world. Therefore it is said in the pistle to the *Romans*, *Ye haue receiued the spirit of adoption, whereby we cry Abba, father.* So that none can confidently cal God father, but by the helpe of his blessed Spirit. If vnregenerate men will pray to their father, Christ telleth them who he is, when speaking to such kind of persons, he saith; *You are of your father the Diuell.* And how proueth he that? *The lusts of your father yee will do.* As those that are willing to do the workes of God, are assuredly the children of God; euen so they that are ready to doe the workes of Satan, are without doubt the children of Satan; and if they will pray vnto their father, they must pray vnto the Diuell.

Iohn 8. 44.

Rom. 8. 26.

Againe, in that very place it is said, that *the Spirit helpeth our infirmities: for wee know not what to pray*

pray as we ought, but the Spirit it selfe maketh requests for vs with sighes that cannot be expressed; where it is euident, that the best of Gods seruants, without the helpe and assistance of the holy Ghost, are ignorant both of the matter and manner of prayer; but the Spirit doth informe their minds what to aske, and frame their affections how to aske in an holy and acceptable sort: so that albeit sometimes they want words to expresse their meaning, yet they are ful of inward sighes & heauenly desires. But what are they the better for them (will some say) if they cannot poure them foorth before the Lord in an outward forme of prayer? They are much the better, because (as it is in the 27. verse) He that searcheth the harts, knoweth the meaning of the spirit: and he so knoweth it, that he approueth of it, and delighteth in it. If there bee neuer so many good words, and those vttered by the very Saints of God themselues, yet if they proceede not from the Spirit, but from the flesh, (as sometimes they may) they are not pleasing vnto the Lord, but abhorred of him. And on the other side, albeit there be no words at al (as many times it fals out, when the hart is oppressed through extremity of grieve) yet if there bee a multitude of holy desires in the soule, stirred vp through the powerful working of the holy Spirit, they are accepted of him, and shal bee rewarded by him: for (as it is added in the place aboue named) The Spirit (euē at such times) maketh requests for the Saints according to the will of God. And therefore their suits according with his
E will,

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will, he cannot but yeeld vnto the same.

John 16.8.

Againe, it is the proper worke of the Spirit to conuince the iudgement of sinne, and to humble the heart therefore; without which, there can no faithfull prayer be made vnto the Lord. Bring neuer so strong reasons to adulterers, or gamesters, or Sabbath-breakers, or any that liue in the continuall practise of such dangerous and damnable sins, and presse them neuer so forcibly to cause them to forsake their leaud and wretched courses; and yet can they not see why they should leaue them, but rather imagine that they may lawfully follow the same still. And no maruell: for till the God of heauen do set downe their carnall reason, it can neuer be set downe; and till he stop their mouthes, they will neuer be silenced, but still haue somewhat to say for their wretched and vile behauour.

Reasons collected from the former places.

Seeing then it is euident, that Gods Spirit alone can perswade vs of the loue and fauor of our heauenly Father towards vs, that so we may be in case to pray vnto him: and withal must furnish vs with the matter, and helpe vs in the manner of our prayers, and humble vs in the sight of our owne miserable wants, that so we may bee more earnest and feruent in the requests that wee make: the point now in hand, may hence bee strongly concluded; to wit, that none can make a faithfull prayer without the speciall aide and direction of the holy Ghost: which serueth,

Vse 1.

First for the confutation of those senselesse people, that will bee talking and bragging how they pray

pray day and night. They that know what it is to lift vp a feruent prayer vnto the heauens, doe easily discerne that they are but meere braggers and boasters, and that indeede they neuer made one faithfull praier since they were borne, because they are, and still haue been sensuall and carnall, and vnterly void of any sanctifying grace of Gods spirit: and therefore so farre are they from hauing any cause of reioycing in regard of their good prayers (as they cal them) that they haue great cause to be humbled for them, as being workes of the flesh, and not of the Spirit, such as doe rather prouoke the Lords displeasure against them, then pacifie his anger, or any way procure his fauour towards them.

Such are the prayers of all blind and ignorant Papists, who pray in an vnknown tongue, to whom it may bee said, as it was by our Sauour vnto the sons of *Zebedeus*, *Ye know not what ye ask*. They may speake what they list of their often praying, and how readily they can go through with their stint and taske: but they that vnderstand what it is to bring God and their owne soules together in earnest requests, and feruent supplications, cannot but iudge them to bee bragging Pharisees, who thinke that the Lord is beholding vnto them, and indebted vnto them for such prayers; whereas in truth he may iustly condemne them vnto hell for the same, and wil do so, if they be not humbled for them, as well as for the rest of their iniquities. And therefore they that haue indeed the Spirit of pray-

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er, are of another mind : for when they haue vsed the best preparation that possibly they can, they find so many defects in their prayers, that they are driuen to make a new prayer for the pardoning of those their wants, and are stirred vp heartily to praise the Lord, whē they can in any poore measure powre out their soules before him, as knowing, that it is not from any strength that they haue in themselues, but from the help and furtherance of his good Spirit.

2 Secondly, let this be an instruction vnto vs, that if wee would pray aright, and speed accordingly, wee labour (as *Iude* exhorteth) *to pray in the holy Ghost*. For those be the petitions that pierce the heauens, and bring peace and comfort vnto the conscience. But how shall we know, whether our prayers proceed from Gods Spirit or not? for our sinfull hearts are apt to deceiue vs on both sides : *viz.* either to make vs thinke (through Satans suggestion) that wee doe not pray in the holy Ghost, because we haue so many frailties, when in truth we doe ; or that we pray as wee ought to doe, because we haue matter and words at will, when indeed there is no such thing, but onely a naturall gift of vttering that which is in our mindes and memories, in apt and fit tearmes, and in a fluent manner of speech. Therefore if wee would know, what it is to pray in the holy Ghost, it is this.

Rules for
prayer.

1

First, wee must haue a warrant for the things that wee aske, and that from the word of God, where

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where the Lords will is revealed, according whereunto all our petitions must be framed. In which regard we must acquaint our selues with the holy Scriptures, and often exercise our hearts in the meditation thereof. That is, as it were, the wood, whence wee must fetch timber for this building: and the mine, out of which wee may take many golden arguments to bring before the Lord in our prayers, which hee cannot deny because they are his owne hand writing, whereby hee doth grant vs liberty to aske, and assurance to obtaine al needfull things. So that spirituall graces wee may aske simply without any exception, or limitation: and for outward blessings, we may craue them so farre as they may bee good for vs: and for crosses wee may lawfully desire either to haue them kept from vs, or sanctified vnto vs, so that we may haue strength and patience to beare them, and grace and wisdome to make a right vse of them.

1. Iohn 5. 14.

Secondly, we must be touched with an inward longing, and earnest desire of the things which we aske; for it is said, *that the Spirit maketh request for vs* 2 Rom 8. 26. *[with sighes] which cannot be expressed.* As we see in *Hannah*, who came with a heart full of heauenlie meditations and of holy desires, which shee did not expresse in words, but made them knowne vnto the Lord, with whom her heart was labouring all the time of her prayer. Now if we would obtaine this inward affection, wee must ponder much on Gods goodnesse and readines to heare, and to helpe vs; and of our owne miserable wants,

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which moue vs to become suiters vnto his Maie-
 stie: and then if we can get a good perswasion of
 God, and a due estimation of the things which we
 beg at his hands, we shall not chuse but be instant
 and earnest in our prayers; not taking vp the time
 in words of course, and in making vaine and idle
 repetitions, or drowisie and lumpish petitions, as if
 we cared not whether we lost, or found; but wee
 shall bee able to crie feruently vnto the Lord, and
 then cannot he deny our requests. *For he heareth
 the cry of them that feare him, and fulfilleth their de-
 sires; and the prayer of the righteous auaileth much
 when it is feruent.*

Pf. 145. 19.
 Iames 5.

3
 See M. Dods
 Sermon on
 Iames 4. 3.

Thirdly, if we would haue this testimony vnto
 our soules that wee pray in the holy Ghost, then
 must wee propose a right end in our suits, not af-
 king any thing with an intent to speud it vpon our
 lusts, but with a purpose to vse it vnto the glory of
 God, the furtherance of our owne saluation, and
 the good and comfort of mankind, especiallie of
 such as are of the household of faith.

4
 Mar. 21. 14.

Fourthly, we must belecue that we shal obtaine
 that which we aske; according to that of our Sa-
 uiour: *Whatsoever ye desire when yee pray, beleue that
 ye shall haue it.* Which faith of ours will bee vnto vs
 a sure argument, that we pray in the Spirit, which
 stirreth vs vp to make such requests alone, as it af-
 fureth vs shall be performed. But by the way let
 vs obserue, that sometimes spirituall men may
 make carnall prayers, as *Iob*, and *Elijah*, and *Io-
 nah* did, when they desired that God would take
 away

away their liues; which proceeded from the pride of the flesh, and from the rebelliousnesse of their wils, in that they could not content themselves to liue in that estate, wherunto the Lord had brought them. Such fleshly petitions may wee sometimes put vp before the Lord; but we shall haue checks and rebukes in our hearts for the same, and no assurance that they shall be granted: but when our suits are spirituall, the holy Ghost which moueth vs to aske, will also perswade vs that God is able and willing to heare vs, and to relieue vs, and that therefore we shall obtaine a blessing sooner or later.

Let vs therefore labour *to aske in faith*, (as the Apostle *Iames* exhoreth) *and not wauer: for hee that* *Iames 1.3.*
wauereth, and maketh question whether God will heare him or not, *is like a wane of the sea tost with the wind, and carried away*; being neuer at quiet in himselfe, but sometimes imagining that the Lord wil helpe him, he runneth vnto him; and then hauing a conceit that such and such men will doe somewhat for him, hee leaueth prayer, and betaketh himselfe vnto them: but finding no reliefe there, he will to prayer againe; and yet hauing not a present answer, nor faith to wait vpon the Lord, he fals to shift for himselfe by vsing of ill meanes; and so is altogether vnstable and vnsetled, euen as the waues of the sea that are neuer at rest; euerie vaine cogitation, & euerie slight tentation tossing and turmoyling, and disquieting his hart. Thus it ought not to be, neither will it be thus with those
that

that aske in faith; for they know that they shall obtaine, and that it shall be vnto them according to their faith: that either they shall haue the particular thing that they aske, or a better in stead thereof: and therefore they pray still, and waite Gods leasure: and herein they much honour the Lord, in that they cast themselues vpon the truth of his promise, and do not trouble their hearts with vnnecessary feares and cares about the successe, which is Gods worke, and not theirs. Men will be glad to bee rid of importunate suiters, that they should not be stil hanging vpon them, especially if their suite bee weighty, and the things that they craue of some importance: But the Lord would in no case haue men to let their suits fall; nay he takes delight in such as will not haue a repulse, but still depend vpon him, and daily renew their petitions: for they shew euidently that they haue a liuely and strong faith: they would not presume to ask vnlesse they had a warrant; and hauing a warrant, they dare not make question of obtaining; for that were to make doubt of Gods truth and fidelity.

Thus wee see what it is to *pray in the holy Ghost*, viz. to haue a good ground for that which wee aske: a good end, and a good affection in asking, and faith to beleue, that we shal obtaine whatsoever we aske in such a maner.

Vse 3.

A third vse of this point, is for a singular consolation to such as can pray in that sort: howsoeuer the Diuell would perswade them that they haue not the sanctifying Spirit of God in them, but
only

onely such flashings as hypocrites sometimes haue; yet hereby they may be assured that the holy Ghost dwelleth in them indeede, because they constantlie powre out strong cries, and faithfull supplications before the Lord, which no hypocrite can doe: for (as Iob speaketh) *He cannot set* ^{10. 27. 10.} *his delight on the almightie, nor call vpon God at all times.* For that is a speciall gift of God, and peculiar vnto the Saints; and as any one maketh more such holy praiers, so may he be more confidentlie perswaded, that hee hath the Spirit of grace in a greater measure.

And they shall looke vpon mee whom they haue pierced that is, vpon Christ, and that by the eye of faith, setting their heart and hope on him, and through him expect to bee heard and relieved: whence obserue this doctrine, that the Spirit of prayer doth alwaies leade men vnto Christ Iesus.

It causeth them wholly to go out of themselves, ^{Doct. 3.} and to offer vp their supplications in, and through ^{The Spirit of prayer doth alwaies direct men vnto Christ Iesus.} their Sauour and Redeemer. This was figured in the sacrifices that were offered vnder the Leuiticall law; at which time if any one were polluted by any occasion, or otherwise clogged with sins that hee had committed, he was to bring his offering vnto the Priest, and was to be sprinckled with the blood thereof; which did signifie the blood of Christ, by which all Gods elect were to be cleansed, and a reconciliation betwixt God and them was to be procured. For this cause *Daniel* though

34 *The first Sermon vpon the 12. of Zechariah.*

Daniel 9.17.

Iohn 16.23.

Reason.

Ezech. 36.31.

hee were a man much beloued of God, and endued with the Spirit of prayer in a wonderfull measure, yet hee desireth the Lord to heare him, not for his sake, or for his peoples sake, but for the Lord Christ Iesus his sake. Therefore doth our Sauiour tell his disciples, that *whatsoeuer they should aske the Father [in his name] hee would giue it vnto them.*

Now the reason why the Spirit of grace doth alwaies direct vs vnto Christ in our prayers, is, because it maketh vs see our owne vilenesse and wretchednesse, and so consequently that we stand in need of the mediation of Christ Iesus. Therefore in the couenant of grace, after Gods people haue receiued the holy Ghost, it is said: *Then shall ye remember your owne wicked waies, and your deedes that were not good: and shall iudge your selues worthie to haue been destroyed for your iniquities, and for your abominations.* This is the first worke of the Spirit, euen to set them downe, that they should haue nothing to say for themselues, but plainly acknowledge that shame and confusion, that destruction and eternall condemnation is due vnto them, if the Lord should enter into iudgement with them. Now when they are thus abased and humbled in themselues, then will they seeke to haue a part in Christ his merits; that so both they, and their seruices may bee accepted of the Lord through his righteousnesse, and through his intercession, which hee doth continuallie make for them: which serueth,

First

First for the confutation of the Papists, and to Use 1.
shew that they are not led by the Spirit, because
in their prayers they rest not vpon the mediation,
and intercession of Iesus Christ, but ioyne there-
unto their owne merits, and the merites of the
Saints, thinking by that meanes to preuaile in
their suites, and to obtaine their hearts desire.

Secondly, it maketh also for the confutation of 2
a number of ignorant men and women among
vs, that will bragge of their daily stint of prayers
which they runne ouer, and how they make no
doubt but the Lord will accept of their requests,
and will grant the same: and why? because they
liue honestlie among their neighbours, and doe
no bodie any harme; and they hope withall that
their good words and prayers doe deserue some-
what at Gods hands. Alas poore simple people,
they little consider what it is to make a good prai-
er: for if they did, they would goe quite out of
themselues vnto Christ Iesus, and labour for ac-
ceptance onely for his sake. And as for these pray-
ers which they so much stand vpon, if euer it
please the Lord to open their eyes, and to waken
their drowsie consciences, they will be so far from
thinking that they merite any thing thereby, as
that they will see great cause to be humbled ther-
fore; for that they haue dealt so hypocritically
and carnally, drawing neere vnto God with their
lips, when their hearts haue been remooued farre
from him.

Thirdly, here is another vse of consolation, and 3

34 *The first Sermon vpon the 12. of Zechariah.*

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fore; for that they haue dealt so hypocritically
and carnally, drawing neere vnto God with their
lips, when their hearts haue been remooued farre
from him.

Thirdly, here is another vse of consolation, and 3

36 *The first Sermon vpon the 12. of Zechariah.*

of instruction both, that if we will haue this testimony vnto our soules that wee pray in the Spirit, then when wee haue the most feeling affections, and purest desires, let vs offer them vp in Christ Iesus; let vs not play the Priests our selues, as king *Vzziah* did, lest we be smitten with a worse leprocie in our soules, then he was in his body; but let vs make Christ our high Priest, to present our offerings before the Lord. So also when our prayers and thank(giuings are most imperfect and weake, let vs present them through him, that so they may find acceptance with God, being perfumed by the righteousness of his deare sonne.

Obiect.

Oh, but I cannot striue nor wrestle with God in prayer, as others do, and as I my selfe haue sometimes done.

Answ.
Heb. 5.

What of that? did not Christ Iesus offer vp strong cries vnto his Father? And for whom shall those be effectually, but for such poore Christians as cannot so feruentlie call vpon God for themselves?

Heb. 12. 14.

It is said *Hebrewes 12. That the blood of Christ speaketh better things then the blood of Abel.* Now we can easilie beleue that *Caine* was in a dangerous case, when the blood of *Abel* did call for vengeance against him: and why should we not as thoroughly beleue, that they are in an happy case who haue the blood of the son of God to call for redemption, and saluation, and acceptation of al holy seruices in their behalfe, as all true hearted Christians haue? The want of this perswasion is the cause
why

The first Sermon upon the 12. of Zechariah. 37

why we omit many excellent prayers and thanksgivings, which would bee very pleasing vnto the Lord, being offered vp as sweet incense by our high Priest Christ Iesus: and therefore let vs labour for an encrease of faith in this point, that so God may not be deprived of seruice, nor our selues of those comforts and blessings which are promised to all that call vpon him in truth.

[*And they shall looke vpon me whom they haue pierced, and they shall lament for him, &c.*] In that this great lamentation is set downe as an effect of their beholding of Christ whom by their sinnes they had crucified, this doctrine may hence bee gathered, that

The due consideration of the death of Christ, *Doff. 4.* is a most forcible meanes to breake the hearts of Christians with godly sorrow. *The consideration of Christ his sufferings, is a forcible meanes to godly sorrow.*

There is no such motiue to make men weepe bitterly for their offences, as to weigh with themselves in a serious maner, that they by their sinnes haue slaine the Lord of life; that his bitterest aduersaries were not the causes of that his shamefull and painefull death which hee endured vpon the tree, but that they themselves brought him thither, and were the procurers of that his bitter passion. *Christ laid downe his life, but for whom? euen for his sheep.* He was cursed, that they might be blessed: he was wounded, that they might be healed: hee suffered disgrace, that they might be brought to glory; and endured in a sort the torments of hell, that they might partake of the ioyes

Iohn 10.11.

Isaiah 53.

38 *The first Sermon vpon the 12. of Zechariah.*

of heauen : the sound meditation thereof, cannot but wound the hearts of such as haue any sparke of grace in them. When it was told *Dauid* that *Abner* was slaine by *Ioab*, though he had formerly been a rebell, and was now newly reconciled vnto him, yet hee mourned for him till the eue-ning, because he was a worthy man; albeit he him- selfe was altogether guiltlesse of his death. Oh then how much more should the Saints of God lament ouer Christ Iesus, who was not a worthy man, but infinitely more worthy then all both men and Angels? and not murdered by the treachery of another, but killed by the sinnes of their soules, the sins of their lips, and the sinnes of their hands? and if he had not been so killed, they had been e-uerlastingly damned. Put case that a man had one onely sonne, which was to bee the heire of the fa- mily, and hee of a sudden should find him starke dead, would it not inwardly touch him, and strike cold vnto his heart? especially if he him selfe had vnwittingly been the cause thereof? yes certainly, it would go through his heart euen like a sword : and such will be the grieffe of those who through their transgressions haue slaine their blessed Sau- iour, as this very text witnesseth, when they by the eye of faith doe see him heauy vnto the death, cry- ing vnto his Father in the bitternesse of his grieffe; being ful of torment in his bodie, and fuller of an- guish in his soule, and that for their sakes, euen for their sinnes, they cannot but be exceedingly mo- ued hereat. And a little to presse the other compa-
rison

rison vsed in this text, if the people of God did so bewaile the death of their worthy king *Iosiah*, who yet died vnwillingly, and without any intent to benefit them thereby: how much more bitterlie should wee lament the death of our blessed Redeemer, who was a farre greater and excellenter king then *Iosiah* was, and yet willingly and freely laid downe his life for our sakes, that he might free vs from eternall death, and destruction both of our bodies and soules? Questionlesse if wee haue any spirituall life and sense in vs, this will make vs loath our sinnes, that brought our deare Sauour so much woe and miserie; and cause vs heartily to mourne for the same, euen as a man would do at the sight of a knife, or sword, or some such like instrument, whereby at vnawares hee hath slaine his child, or wife, or any that was neere and deare vnto him. Especiallie if wee consider, that God out of his meere loue gaue his onelie Sonne vnto vs, when we deserued nothing at his hands, but his heauie curse and vengeance to be executed vpon vs: and that the Son of God was Iohn 3.14. content from the aboundance of his loue, to bee so abased and vilified, so afflicted, and tormented, for our offences; this must needes worke vpon our soules, if wee haue but the least drop of goodnesse in vs.

But here some man may obiekt and say, Indeed Obiect. if al this had been done for me alone, you say wel: if my heart were not altogether flinty, and vtterly hardened, I could not but relent at the consideration

ration hereof: but all Gods elect were the cause hereof, as well as I.

Answ.

This doth nothing diminish the loue of God and of Christ toward you, and therefore it should no whit lessen your good affection towards him: for your Sauour suffered as much for your iniquities, as if he had suffered for no mans else; for your sinnes alone required an infinite satisfaction.

Obiect.

Againe, it may be asked how the consideration of Christ his death can make vs mourne, sith it is the happiest thing that euer fel out since the foundations of the world were laid; and therefore may seeme to bring with it greater matter of ioy then of sorrow.

Answ.

The answer hereunto is easie, because ioy and sorrow may very wel stand together, as may plainly appeare in this similitude: If any of vs had committed some notable offence, and were thereupon apprehended and condemned, and now going to the place of execution, there to endure whatsoever torture the wit or malice of men could inflict vpon vs; and at this instant some deare friend of ours, in singular compassion toward vs, should intreate that the execution might be staied; that we might be set at libertie, and hee come in our steed to suffer whatsoever our ill deeds haue deserued; we could not but be glad, that we speede so well, in being freed from so much miserie: and yet withall if we had but naturall kindnesse and common humanity in vs, it could not but grieue our soules that so good a friend of ours should be put
to

surety should be content to sel his lands and goods for the discharge of our debts, we had iust cause to reioyce thereat; and yet reason requires that wee should be touched with inward griefe, for that we had been such bankrouts, and provided so ill for the state of our suertie. Euen so the case standeth betwixt Christ and vs: he did vndergoe those punishments, which were to bee inflicted vpon vs, and discharged those debts, which otherwise should haue been charged vpon vs: in regard of our freedome, wee ought to take comfort; and in regard of that which our Sauour did and suffered for vs, wee must bee humbled and grieved.

Which serueth for the great terrour of sundrie *vse 1.*
gracelesse persons, who being rebuked for their finnes, will confesse that indeede they haue their faults and infirmities; but did not the Sonne of God die (say they) to redeeme vs from the same? Hee did so indeed, if you belong vnto him; and wil you crucifie him again by your wretched and sinfull behauiour? Did Christ weepe and cry, and sweate dropes of blood for sinne: and will you make no better vse thereof, then to turne the grace of God into wantonnesse, and to take your swinge in sinning, because Christ hath made himselfe an offering for the same? You proclaime vnto all the world, that you are not led by the Spirit of grace, and that you haue not a liuely faith in the merites of the Sonne of God; for if you were a true beleeuer, you would bee so farre from continuing

G

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nuing in sin, because Christ hath redeemed you by his blood, that you would therefore abhorre it and eschue it, because it cost him so deere. Euen as one that hath any sparkle of ciuilitie in him, if his friend haue endured great tortures to free him from the imputation of treason, or haue been at great charges to deliuer him being cast in prison for debt, will walke more circumspectly and aduisedlie all the daies of his life; and will be so farre from aduenturing vpon those bad courses againe, that hee will bee so much more carefull to auoide them, by how much more paines and cost his friends haue been at for his redeeming.

Vse 2.

Gal. 3. 1.

Secondlie, let this teach vs to exercise our thoughts often and earnestly in considering what euils wee haue committed against our blessed Sauiour, and what he hath done for vs notwithstanding: let vs looke vpon him by the eye of faith, and see him crucified and hanging vpon the crosse for our iniquities. And this we may better behold in the preaching of the Gospell, and in the administration of the Sacraments, then if we had been standing by when hee was put to death betweene the two theeues: for that would haue daunted and amazed vs, as it did the disciples that were Christ his followers: whereas in these ordinances of God, *viz.* the Word and the Sacrament, his sufferings are liuely expressed and represented vnto vs, so that wee may more clearely and fullie see the loue of the Father, and of the Sonne through the working of the holie Ghost in our hearts, then they

The first Sermon upon the 12. of Zechariah. 43

they could that were eye-witnesses of his bitter passion.

[And they shall lament for him, as one mourneth for his onely sonne, &c.] In these words, as also in those that follow, is declared the measure of their sorrow, viz. that it was exceeding great, as the two comparisons heere vsed doe euidentlie expresse: whence obserue this doctrine, that

It is not sufficient to mourne for sinne, but wee must make our finnes to be our greatest sorrow.

Doct. 5.
Great sorrow
for sin very re-
quisite.

Nothing must so pierce the hearts of Christians, as that by their iniquities they haue slaine their Lord and Sauour.

See M. Dods
Sermon on
Isa. 1. Doct. 1.
where this
point is large-
ly handled.

This thorough and sound lamentation is required, *Ioel* 2. 13. and was found in *Dauid*, *Psalme* 51. and in the people of God, of whom mention is made, *1. Sam.* 7. 6. who are said in the day of their fast to draw water, viz. out of their hearts, and to poure it out before the Lord: whereby is meant, that they wept very bitterly and abundantly for their offences against the Lord. And the reason why we must thus lament, is

Reasons.

First, because sinne is the matter of all our woe and smart: it is that which doth vs most hurt, and that which keepeth from vs all manner of good: and haue we not iust cause then to grieve that we should lodge such a guest in our soules? especially if we consider how beneficiall this holy grieve will be vnto vs? for

Isa. 59. 2.

First, it will be a means to make vs pure in Gods account, and so to free vs from the guilt of sinne,

G 2

2. Cor.

44 *The first Sermon vpon the 12. of Zechariah.*

1. Cor. 11. 2.

2. Cor. 11. and also to purge our hearts and hands from the corruption thereof, so that we shall not bee in bondage thereunto any longer. *Iam. 4. 8.* And hence it will come to passe, that either crosses shall not at all light vpon vs, or at least they shall not be burdensome vnto vs. If wee keepe an Afflies at home in our owne soules, and find our selues guilty, and condemne our selues, then shall not we be iudged of the Lord: but because wee deale very partially in our owne matters, therefore is the Lord driuen to helpe vs, by laying his correcting hand some way or other vpon vs: or if crosses do not fall vpon vs in that regard, but our hearts tell vs that wee deale faithfully in this behalfe, then will our troubles be more easily borne: for when sin lyes heauy, afflictions lye light. And therefore when men are so vexed and disquieted at iniuries and indignities, or any outward distresses, that they cannot eate, nor drinke, nor sleepe, it is sure that they haue little godly sorrow, and store of worldly sorrow: for if that holy grieve did possesse their hearts, it would eate vp and consume carnall vexation, euen as *Moses* serpent did the serpents of the *Aegyptian* forcerers. And this euery godly man shall find in his owne experience, that looke what day, or houre soeuer hee hath wept most bitterlie for his offences against God, then hee esteemeth crosses to be most light and easie, and finds matter of thankfulness in whatsoeuer grieuances befall him, as knowing it to be Gods goodnesse that it is not worse with him.

Here

Here then are those to bee reprov'd that will *vse* 1. tell vs a long tale of their repentance, and of their sorrow for sinne; but what kinde of sorrow hath it been? a shallow, and hollow, and sleight sorrow, that neuer made them to shed one teare in secret, nor to make one feruent prayer from a broken heart for the pardoning of their iniquities. Let them heare that one of their kine is dead, or one of their horses stolne, or their barne on fire, or the like, and they will mourne in good earnest at such a casualtie, and bee more mooued to heare that their goods are in danger to bee burnt, then that their soules are likely to burne in hell. This is a plaine argument that what shewes soeuer they make, yet they haue not trulie repented for their euill works: for if the holie Ghost had giuen them an inward touch for their sinnes, they would grieue most for that which hurts them most; and not for those things, the hauing whereof cannot much benefit them, nor the losse thereof prooue verie inconuenient vnto them. Yet so beastly are many, that if they be vrged to sounder repentance, and greater reformation, they presentlie aske, What would you haue vs to doe more then wee doe alreadie? wee loue God aboue all, and our neighbours as our selues, and repent continuallie for our faults: What? would you haue vs so melancholie and pensieue as some are that vse to runne to Sermons? nay, we will be aduised of that; for they are so grieved for their sinnes, that they are almost driuen vnto desperati-

46 *The first Sermon vpon the 12. of Zechariah.*

on. Miserable men, little doe they know what sound repentance meanes: for that is the thing which Gods Ministers must aime at, euen to make men despaire in themselues, that so they might rest whollie vpon Christ Iesus. And happy is that Sermon, and happye that day which maketh men so to weepe ouer Christ Iesus, as that they vtterly fall out with themselues, and with their naughtie and prophane courses: for this will best prooue vnto their soules, that they haue receiued the Spirit of grace, and haue attained vnto true repentance.

Vse 2.

Secondly, this maketh for the sharpe rebuke of those, who when the Lord doth knocke at the doore of their hearts, and make knowne vnto them, that they are liable to Gods wrath in regard of their vile and sinfull course of life, they seeke by all meanes to quench these good motions, and to driue away the feare of hel from their hearts. Oh little doe such know what they doe: for now they grieve the Spirit of grace, which doth moue them to turne vnto the Lord, and doe refuse to accept of his gracious offer of mercy and fauour; and therefore it may be the Lord in his iustice wil deny them the like for euer after, and suffer them to perish in their iniquities, without any sense or feeling thereof at all.

3 Thirdly, heere is an instruction for vs, that wee should strue for this holy sorrow, which wil melt our hearts and refine our soules: neither let vs content our selues, with euerie slender measure there-

The first Sermon upon the 12. of Zechariah. 47

whereof, but endeavour to bewaile our sinnes with a bitter lamentation. Such as is mentioned in this text, viz. that wee mourne as one would doe for the death of his first borne, and as the Iewes did for *Iosiah*, when hee was slaine in the valley of *Megiddo*.

But (will some say) if this bee required of all true Christians, who can say that hee is such an one? for few or none haue attained to such deepe and piercing griefe. Object.

Indeed it is true for the most part, yet not generally: for some haue been as throughly wounded with sorrow for their hainous transgressions, as any man hath bin for his child's death, or as they were for *Iosiah's* death: and as for others that haue not been altogether so deepe lie plunged in griefe and anguish, they take vp that in continuance, which they wanted in present passion. Answ. Naturall mourning is ordinarily more violent, as wee may obserue in *Dauid's* mourning for *Absolon*, who cried out in the bitterneffe of his heart, so that the people might heare him: but godly lamentation is more lasting and durable. So that the one may be well compared to a land floud, which maketh a great shew and noise for the time, but come a weeke after, and there will bee little appearance thereof: and the other, to wit godlie sorrow, may be likened to a still and constant raine, which entreth more deeply into the ground, and remaineth longer, and doth more good a great deale, then a sudden, violent, and tempestuous shower.

And

48 *The first Sermon upon the 12. of Zechariah.*

and herein let these be iudges, who are endued with the Spirit of God, and are acquainted with the waies of God; and let them speake, who haue had the greatest crosses, and haue been euen drunken with wormewood, as the Prophet speaketh: let them (I say) speake and testifie for the clearing of this point, whether many of their great troubles be not in a sort forgotten, in regard of any present griefe that they conceiue for them; and whether the sinnes of their youth doe not more constantlie vex and torment them, then all the afflictions of their youth doe. And if it be so, then may it well be concluded, that their sorrow for sin is greatest, though it be not alwaies so boisterous and bitter for the present: and therefore seeing it is a thing that may be attained vnto, let vs vse all good meanes and helps whereby we may be furthered therein. See the meanes in that Sermon on *Isa. I.*

Vers. 12. [And the land shall bewaile euery familie apart; the familie of the house of Dauid apart, and their wines apart.] From which words this doctrine may be gathered, that

Doct. 6.

Religion required in euery one in the family.

It is not sufficient for vs to bee religious our selues, but our families also must be religious. Not onely the heads and gouernours, but the whole household must bee addicted vnto Gods seruice. And whosoever is religiouslie disposed in Gods house, he will certainly take care for the planting of religion in his owne house.

This testimonie the Lord giueth of *Abraham*:

The first Sermon upon the 12. of Zechariah. 49

I know (saith he) that Abraham will command his sons, Genes. 18. 19.
and his household, that they keepe the way of the Lord, to
doe righteousnessse and iudgement.

And *Ioshua* protesteth and voweth, that he and *Ioshua* 24. 15.
his house should serue the Lord. And *Danid* also, *Psal.* 101. 5. 6. 7.
that he would not endure a wicked person neere
him: but if he knew any to be a vassal of the diuell,
to be a slanderer, a proud person, a lyer, or the like;
he should not long remaine in his sight, but hee
would soone thrust him out of his house, and ba-
nish him from his presence. And it standeth with
reason that good men should deale thus: for

Reasons.

First, he that is a friend vnto God, and trulie lo-
ueth his honour himselfe, will be desirous that e-
uerie bodie else should be affected in the like sort,
especially such as are neare vnto him. He that car-
rieth a loyall and louing heart towards his soue-
raigne, will bee very vnwilling that traitours and
professed enemies to his life and dignitie, should
haue entertainment vnder his rooffe.

Secondly, godly men doe well consider that
those that are most faithfull vnto God, will also
shew themselues most faithfull vnto them; they
wil not infect their children, nor corrupt one ano-
ther, nor bee prodigall and wastfull, nor blemish
them and their families by raising vp slanders, and
spreading abroad false reports and tales, tending
to their reproach and disgrace. They will also bee
trusty and painefull in their places and callings, e-
uen when their gouernours are absent, as well as
when they are present: as knowing that though

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they

50 *The first Sermon vpon the 12. of Zechariah.*

they be not by, yet God is alwaies by, who wil cal them to an account for all their workes.

3 Thirdly, religious persons in a family, wil pray for their gouernours, as also for themselves, that they may haue good successe in their busines and affaires; and that is it which brings the blessing of God vpon a family, euén as we see *Potiphars* house was blessed for *Iosephs* sake, and *Labans* estate much bettered, and his wealth exceedingly encreased for *Iacobs* sake.

Use 1.

Would wee then haue a testimonie vnto our soules, that we are led by Gods Spirit? then let vs (as many of vs as are gouernors of families) take the way to haue piety grounded in their hearts that are about vs, that so our houses may bee little Churches, as diuers Christian families were in the Apostles time: that God may bee serued and feared, his word read, heard, and embraced, his name priuately and publikely inuocated and called vpon, and all other seruices performed among vs which doe appertaine vnto Christians. If we be to plant an Orchard, we will not take euery tree that growes by the high waies side, but rather send farre, and bee at some charges to procure good trees, then fill vp our grounds with crab-trees, or the like: how much more carefull should we be of our house, (which is nearer and of better vse then our orchard) that it may bee planted with such as truly feare the Lord, that so the dew of his blessing may continually descend vpon vs.

Use 2.

Furthermore here is an instruction for seruants, that

The first Sermon upon the 12. of Zechariah. 51

that they should learne to know their duty, and be ready to ioyne with their gouernours in al godly, and Christian exercises, assuring themselues that none are in truth good seruants vnto men, but those that are withall faithfull seruants vnto almightie God.

Euery family [apart] the family of the house of Dauid apart, and their wiues [apart,] &c. The doctrine hence to be gathered is this: that

It is not sufficient to come to publike religious exercises in the familie, but euery one must performe the same in priuate and *apart*.

Doct. 7.

Christian duties are to be performed in priuate.

Therefore it is to be noted, that in this place it is said of husbands and wiues, that they shall lament [*apart*] euen they that are linked in the nearest bonds, and might with most conueniencie lay open their harts each before other; yet they should not content themselues with those seruices which they performed together, vnlesse God and their consciences might somtimes meete in secret. And as our Sauour chose for himselfe, priuate and solitary places, where he might with more freedome pray vnto his Father: so doth he giue the like aduice vnto others: *When thou prayest (saith he) enter into thy chamber, and when thou hast shut thy doore, pray vnto thy Father which is in secret.* Whereby [*chamber*] hee meaneth any secret place, where a man may freely lay open his wants before the Lord. Hence was it that *Peter* after the deniall of his master, is said to goe out, and there to weepe bitterly. Now the cause why we must do thus, is

Matth. 6. 6.

1 First, because it wil be a witnes vnto our soules; that we do duties in truth, and not in hypocrisie: for in iecret, albeit we shed teares abundantly for our sins, none can accuse vs of vain-glory, neither will our owne hearts charge vs therewith: whereas in publicke there may be some such suspicion in others, or doubt arising in our selues. And as our sorrow wil thence appeare not to be hypocriticall, so will it also bee cleare vnto vs, that it is not naturall, nor for company, such as may be in a ciuill man, who seeing a great many weeping and mourning, can hardly refraine himselfe from teares, but will bee apt and readie to lament with them.

2 Secondly, there is no man or woman but hath some sinne or other, which is not meete for them to acknowledge before their nearest friends, because such is the corruption of their nature, they will be ready to thinke the worse of the party. The most louing and wise husband that is, if his wife should discouer vnto him all her thoughts and ill affections, would entertaine somewhat a harder conceit of her then before he did; and therefore God would haue many sinfull cogitations and motions laid open onely vnto himselfe, who is infinitely mercifull and pittifull; and not vnto any creature in the world beside.

Vse 1.

This doctrine serueth for the iust reproofe of many professours, who are all in the Church, and nothing in the familie; or if they haue prayer and reading of the Scriptures twice a day publicke with

with their whole family, they imagine that they haue gone as farre as they need to do, though they neuer throughout the whole week performe any seruice vnto the Lord in secret; neuer conscionably meditate on the word; neuer earnestly bewaile and confesse their hidden corruptions; neuer seruently cry vnto the Lord for the sauing graces of his holy Spirit; nor performe any such duty apart, as all Christians are bound to do. Such kind of persons may assure themselves, that their hearts are not right with God, and that they are not led by the Spirit of grace, which drawes those in whom it reigneth, vnto the performance of good duties apart, as well as with companie: in their closets, in their chambers, in the fields, or in some such priuate places or other, as well as in the Church, or with the whole societie where they liue.

How much more are those to be condemned who are so farre from seruing the Lord in secret, that they either refuse to do it in publike, or if they affoord their bodily presence, yet they are idle or profane, or wanton in their looks, and in their gestures, letting all that are neare them see the vile disposition of their hearts, by their leaud and abominable carriage? These sinfull wretches are so farre from being excused by being at religious exercises, that they are much to bee condemned, for that in the land of righteousness (as the Prophet speaketh) they worke wickednes, and in the places where they should shew a manner of holi-

nes, they expresse such notable profanenes. These are euen like *Iudas*, who was plotting to betray his master euen then, when he was at the Lords table to bee partaker of the holy Sacrament; and they shall speede euen as hee did: for when affliction and misery seazeth vpon them (as come it wil sooner or later, if they preuent it not by hearty repentance) then shall they not bee able to stand before the Lord, nor before the face of their accusing consciences, but shall be ouerwhelmed with horror and amazement, and be more ready to lay violent hands on themselves, then to seeke vnto the Lord for mercy, whom they haue so hainouslie and presumptuously offended.

- 2 Secondly, let vs hence learne to bee the same alone for matters of godlinesse, as we are in company; and to do duties when no body sees vs, (euen because God beholds vs) as well as when many eyes are cast vpon vs. This will be a testimonie vnto our soules of great sincerity and vprightnes; and these priuate exercises of religion, wil maruelously fit vs for the publike. And thence it comes to passe that many are so loth to appeare before God in the congregation, or in the family, and do feelee the seruices of God so tedious and wearisome, because their hearts haue not been exercised therewith in secret: for he that deales with his owne soule alone, shall find so many defects in himselfe, that he will be very desirous of the helpe of the Saints in publike assemblies.

Therefore let vs tie our selues every day to spend
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some time in meditating on the word; in searching our hearts, in humbling our selves for our offences past & present; in praying to the Lord to strengthen vs where we are weake, to resolve vs where we are in doubt, to shew vs our errors, and to direct vs in the right way: to let vs see our wants, and to supply them of his rich grace; let vs (I say) constantly performe these and the like duties in secret; and then shall it bee plaine vnto our soules that wee are guided by Gods good Spirit. And howsoeuer the diuell will object that wee are not sincere, because we haue many times more in shew outwardly, then wee haue in substance inwardly; yet hereby shall we be able to approue the sinceritie of our hearts: that albeit we haue not that within vs which wee seeme to haue, yet wee desire to haue it, and strue to attaine to it; and he only is an hypocrite which neither hath, nor desires to haue that which he maketh semblance to haue.

*The end of the first Sermon upon the
twelfth of Zechariah.*



THE SECOND SER- MON VPON THE SIXTH OF LVKE.

LVKE 6.47. &c.

Verf. 47. *Whosoever commeth to me, and heareth my words, and doth the same, I will shew you to whom he is like.*

48. *He is like a man which buildeth an house, and digged deepe, and laid the foundation on a rocke: and when the waters arose, the flood beate vpon that house, and could not shake it: for it was grounded vpon a rocke.*

49. *But he that heareth, and doth not, is like a man that buildeth an house vpon the earth without foundation, against which the flood did beate, and it fel by and by: and the fall of that house was great.*

IN the words immediately going before, is declared, how Christ rebuked those that would call him, Lord, Lord, and make a profession of religion, and yet not doe the things that he commanded them: for if they would speake to their Lords, they must speake to their lusts, for to them they are in subiection. Having bestowed such a reproofe vpon them, he leaueth them not so, but directeth them
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what they should do, exhorting them to a conscientious practise of the word, to which that hee might more thoroughly perswade them, hee vseth two forcible reasons.

One is taken from the great commodity that will redoune vnto those that doe practise it, namely, that they shall be inuincible against all temptations, and vnmoueable in all the stormes and tempests that shall arise. Verſ. 47. 48.

Another is taken from the great danger that will ensue vpon the contrary; which is this; that let men heare as much as they will, if they doe not yeeld obedience vnto it, they shall haue a desperate, and feareful, and vnrrecoverable fall: and therefore are they compared to an house that hath good stone and timber and workmanship bestowed about it, but it is built on an il foundation, on sand, or on a quagmire, which is shaken by euery blast of winde, and if there arise any blustering stormes, is vtterly ouerthrowne.

Verſe 47. [*Whoſoeuer commeth to me*] In that Christ sheweth that some haue recourse vnto him, to heare his word, and are builders as well as others, (48) and yet are but dissemblers, which appeareth by their end; the doctrine hence to be learned is, that hypocrites may go as farre as Christians in many things.

Doct. 1.
Hypocrites in many things agree with Christians.

They may come to Christ in the hearing of the word, in the receiuing of the sacrament, in publike prayer, and yet bee false-hearted all the while. A true Christian heares the pure word of God, with-

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out mixture of popish or humane inuentions; so doth an hypocrite. A true Christian is a builder, he edifies himselfe in knowledge and vnderstanding; so doth an hypocrite. *Judas* as well as *Peter* can carry away many good lessons; and yet the one go to hell for his falshood and guile, when the other hath heauen for his portion, because he had an vpright heart, and a spirit without guile. Thus farre wee see in the text wherein true Christians and hypocrites doe agree: now let vs consider what difference there is betwixt them. The one when he is to build, digges deepe, and casts out the loose earth, that so his foundation may bee firme and sure: implying thus much, that the seruants of God know their hearts to bee hollow and false ground, and therefore when they haue heard a Sermon, they suspect their owne guiltinesse, and so search their hearts, and lament their corruptions: for searching is digging, and lamenting is casting forth of the rubbish and loose earth. They thinke their labour euen lost, vnlesse their hearts can meete with such a promise, with such a threatening, or with such an instruction, to make a right vse of the same.

Now on the other side, an hypocrite makes quicke work, all his building is aboue ground, and therefore when hee hath talked a litle of the Sermon, he is well, and thinkes all his worke is dispatched: he spends no time in digging and searching; nor in grieuing and lamenting for his corruptions: nay hee censureth Christians as too melancholy and

and pensive, that will goe aside into a corner, and there deale by praies and teares betwixt God and their owne hearts: what need all this adoe (saith the hypocrite) is not God mercifull? Hee is so indeed, yet will he haue vs to be seuerer and vnmercifull towards our corrupt and euill lusts, and therefore stil to be digging at them, and casting of them forth of our hearts. And as in this place we may perceiue how farre true Christians doe both agree and differ, so there are other Scriptures to cleare the same, as the eighth of *Luke*, the parable of the grounds, wherein it is euident, that the stonie ground did heare the word of God, and that with vnderstanding, yea with ioy: nay which is more, the thorny ground did not only receiue the seed, but brought forth both the blade and the eare, that is, did not onely with readinesse receiue the word, but also did somewhat (in their manner) which the word commanded: thus farre the ill grounds agreed with the good ground. But herein the good ground went beyond them, that those that were signified thereby, came with a good and honest heart, and had patience to vndergoe persecution for the truth, and contempt of the world, that they would not bee choaked with the cares and pleasures thereof: whereas the other sort if they saw in likely hood, that they might get more profit and ease by following the world, then by embracing Christ, they were gone.

Another place fit for the prooffe of this point, *Matth. 25.* we haue in the parable of the Virgins; where we

may obserue. 1. That they were all [Virgins] that is, such as did professe to separate themselves from worldly lusts, and did not go a whoring after the common corruptions of the times, but kept themselves within the bounds of outward sobriety; as *Judas* and *Saul* for a time did, who could not be charged with grosse couetousnes or cosenage, or the like. 2. Further they had all [lampes] that is, an outward shew of good things. And (3.) [Oyle in their lampes] so much as could make a blaze to get them the credit of professors: they could speake well, and doe diuers works that were glorious in the view of the world. 4. They all went to meeete the Bride-groome] that is, all of them frequented the means of saluation, as if they expected fauor and fellowship with Christ Iesus. 5. Lastly (it is said) they all [slumbred and slept] that is, those that were true Christians, hauing found fruits of pietie and sinceritie in their hearts, and in their liues, knew their estate was good, and therefore waited for their Sauour with quiet and peaccable hearts. Hypocrites also, seeing that they went beyond Atheists and prophane persons, thought their case was good, and thereupon they grew secure, and neuer troubled themselves about the assurance of their election: Thus farre the wise and foolish Virgins accord. But here is the difference, that the foolish Virgins haue no more oyle then they carry in their lampes: the world may easily see al that is in them: but the wise Virgins haue a lampe to carrie oyle, and an heart to carrie oyle: they

they haue two vessels, one for practise, and another for store; that though the oyle in the lampe should be spent, yet there might be a new supplie made.

Thus we see in how many things false-hearted dissemblers come neare the sincerest of Gods seruants. Which serueth, first for the reproofe of *V^{te} 1.* them, that because they liue a ciuill life, and per-take of the word and the sacraments, thinke they haue gone farre enough, and account themselues very good Christians: this is but to be a builder, one of the ill grounds, one of the fiue foolish Vir-gins, and therefore as yet their case is wofull.

Secondly, if those that goe so farre, be not with-
standing miserable, then how cursed are they that
haue not proceeded so farre? that are not builders,
but destroyers of themselues and others by their
corrupt speeches, and by their leaud example and
course of life? that are not arable grounds, but al-
together a wilde waste? that are not Virgins, but
doe still commit spirituall whoredome (and that
in the sight of all the world) against the Lord God
of heauen, that is a iealous God? If their fall shall
be horrible and fearefull that build, and that with
the good word of God; because they build on an
ill foundation: how terrible must their iudgement
needs bee, that come so farre behind such in any
shew of goodnesse, and goe so farre beyond them
in euerie kinde of grosse wickednesse? If these
grounds that made shew of fruitfulnessse be accur-
sed, because they bring not forth ripe fruite, then

what shall become of them that will not endure any plowing at all, but bring forth bryars and brambles, and all maner of poysoned weeds? And if it went so hard with those that were Virgins, and went with their lamps to meet the bride-groome, then what must their doome be that are not Virgins, but adulterers, and adulteresses? that loue the earth more then heauen, and earthlie things more then heauenly things? that would rather bee at a table of good cheare where their bodies may be pampered, then at the Lords table, where their soules might be fedde vnto eternall life? Certainly these mens iudgement sleepeth not, and when it ouertaketh them, woe vnto them; for their case will be most lamentable. Neither neede they cry out against hypocrites, for they are tenne times worse then hypocrites, and their punishment must be sutable.

Jer. 17.

- 3 I hirdlie, this is for instruction, that sith hypocrites seeme to draw in the same yoake of sincerity with the Saints of God, therefore we should search our hearts and our thoughts, and not onely build aboue ground, but looke whether our foundation be good: for *the heart is deceitfull aboue all things*, yet the word of God tryeth it: that setteth it, as it were, vpon the racke, and is as a two-edged sword that diuideth betweene the heart and thereines, and findeth out all shifts and excuses whatsoeuer. But that we may more plainely perceiue the way how to get a sincere heart, let vs obserue these directions following.

The

The first shall be taken out of the text, namely, that we must digge and search into our consciences, and when we find any corruption therein, we must cast it forth. It is not sufficient to say, indeed I find an ill foundation, but there is no remedie, I must build vpon it: nay a good builder will not doe so, but throw out euery thing that might endanger his foundation. And so should wee deale with sinne, and thereby may we try our plainnesse, if we can soundly iudge our selues, and be glad to be admonished of others, it is a signe that there is vprightnesse in vs: as it is an euident token that he minds to haue a good foundation, that when his neighbour comes with a spade, and tels him, I see you haue much adoe heere, and that you neede helpe, I will ioyne with you, is glad of this newes, and thankfully accepts of him and of his labour.

How to get
and trie an
vpright heart.

1

This is contrary vnto the Scribes and Pharisies practise, who had little to say against the gifts of *John Baptist*, and of *Christ*; but when they came to digge at their pride, and couetousnesse, and cruelty, they could not endure it.

Secondly another triall is, at whose finnes wee grieve most. An hypocrite is the sorest and busiest digger of all, but it is in other mens ground; but he that would haue a good foundation, must be most industrious in purging his owne soule from iniquitie. That was a complaint that *Ieremie* made, *Ier. 8. 6.* that no man said, *What haue I done?* but all the stirre of hypocrites is, what others haue done. Whereas if we could come to this, I haue liued in this sinne,
I haue

2

64 *The second Sermon upon the 6. of Luke.*

I haue broken promise, I haue been vnfaithfull in Gods seruice : what way may I take to get peace vnto my soule ?

This were the way indeed to get a sound heart: and this is a good argument of a sound hart, when the sinnes of our owne soules doe more vex vs, then all the iniuries that men haue done, or can do against vs, and therefore we are euer busie in searching out the hidden corruptions that lye lurking within our soules, that so our foundation may remaine still vnmoueable : for this is the difference betwixt an earthly house and a spirituall, that the one needeth but once to haue a sure foundation laid, but the other requireth daily looking too. There is some one corruption or other that must be cast forth: so that Christians are searching and digging builders: who albeit they seeme to themselves to bee very blind, yet they get the greatest measure of knowledge : and though they be very dead in their owne feeling, yet they carrie away the life of God and the life of grace.

Verse 47. [Who soeuer heareth my words and doth the same, &c. is like a man that built an house, and digged deepe, or (as it is in Matthew) is like a wise builder] who before he be at any cost wil be sure of a good foundation, or else all his labour is lost. Now the foundation of a Christian is his practise, whence ariseth this point : that

Doct. 2.
Hearing and
doing must
go together.

They are the blessedest hearers of the word, that are the best practisers of the same. Therefore is it that Christ Iesus pronounceth such *blessed, as heare the*

the word, and doe it, Luke 11.28. Yea more blessed then the virgin *Mary* was for bearing Christ in her wombe; for that alone could not haue saued her: whereas the word of God heard and practised, is sufficient to bring the soule to euermlasting life: and not so alone, but it also giues the parties right vnto, and the enioyment of all manner of outward blessings whatsoeuer, as is shewed at large, *Deut.* 28. *Leuit.* 26. The reasons why such are blessed, are these.

Reasons.

First, because they shal be able to stand it out in all manner of temptations, so that though all the diuels in hell were turned loose vpon them, they should be more then conquerours ouer them all.

1

Secondly, this maketh for the increasing of their happinesse, that they shal still grow in knowledge.

2

For our Sauour saith: *If any one wil do his wil he shal know of the doctrine, whether it be of God or no.* *Iohn 7.17.* You shall haue many, who before the receiuing of the Sacrament, and at such like times, will deale with their Minister, that he would not examine them; for they are not booke learned: and besides, they are old their memories will not serue them. And will you know the true reason hereof? it is euen that of our Sauour: *They will not do the will of God, and therefore they know it not.* For their capacities and memories, and all the faculties of their soules and bodies will serue them well enough for their couetousnesse, for craftie and subtile dealing, and for such pleasures as they are addicted vnto, &c.

Thirdly, this practising of the word will be a te-

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stimony

Luke 8.

testimony of an honest heart : for that is the proper-
 tie of it, to heare and receiue, to vnderstand and
 hold fast the word, and to bring forth fruite with
 patience. Many doubt that they haue vnfound
 hearts ; let them bring themselves to this touch-
 stone : Do they grow to some fruitfulness in good
 workes by the hearing of the word, and are they
 not discouraged though some heat of affliction do
 arise ? Then our Sauiour testifieth that they haue
 good and honest hearts. So long as one desires to
 do his duty, and from his desire is drawne to prai-
 er, and by prayer gets vertue from Christ, where-
 by the commandements are made easie, so long he
 needeth not to feare his estate, for it is good and
 comfortable.

Use 1.

Seeing therefore that the doers of the word,
 and not the hearers are blessed, this should teach vs
 to make conscience to do as wee heare, to practise
 euery duty that is enioyned, and to eschew euery
 sinne that is reprobued : otherwise we shall bee cur-
 sed for our hearing when others are blessed, and be
 beaten with many stripes, because wee knew our
 masters will, and did it not.

2

Secondly, here is a singular consolation for those
 that desire in their hearts to doe the whole will of
 God ; then they do it in Gods account : for with
 him we are reputed as we are affected : if one giue
 but two mites, as the poore widdow did, with a
 willing and cheareful hart, it shal be accepted and
 commended ; yea though it be but a cup of cold
 water, it shall not go vnrewarded. A father doth
 not

not respect so much how exactly his child doth any thing, as how obediently he performes it: and though he cannot do as he would, if he grieue and weepe, and desire his father to helpe him to doe better, it sufficiently contenteth a parents mind; so if we be ready and desirous to do euery thing that is commanded, and to beleue euery thing that is promised, and to auoide euery euill that is condemned; Christ hath said it, and wee shall finde it one day, whatsoeuer we feele now, that wee are blessed and happy people, members of the Spnne of God, temples of the holy Ghost, and the sonnes and daughters of the euerliuing God. Our Saviour saith vnto his disciples, *Without me ye can do nothing.* Doe we then something in truth of heart: then wee are in Christ branches of the true vine, and bringing forth fruit in him, wee shall bee still purged to bring forth greater abundance thereof.

[*And when the waters arose, the floud beate vpon that house, and could not shake it.*] In that he commendeth the goodnesse of this building, because it stood when the stormes did beate vpon it, the doctrine is: that

Euery man is that in truth out of temptation, *Dott. 3.* which he sheweth himselfe to bee in temptation. Tryall sheweth what euery man is. A wise builder is wise before stormes arise, though he be not put to it: but how shall that be knowne? by the standing of his house in extremitie of weather. If in the midst of all trials hee hold his owne and stand it out, and proue the same man still, then is his wisdom apparant to all: he that builds

on the sand hath (it may be) as faire and goodlie a house in shew as the other; but when the winds arise, it quickly tumbles downe. And so it is with hypocrites, if troubles bee approaching towards them, especially if they once begin to pinch them, they are gone: one puffle of temptation; one shew of promotion; one storme of affliction, makes all their building in matters of religion to become altogether ruinous.

So for the grounds, what could the good ground say for it selfe for a time, which the ill grounds could not? They were all plowed, they all receiued the seede, and brought it aboue ground, those that did least. Whence was the difference then? The bad grounds had not the stones digged out, nor the thornes grubbed vp; and therefore the seede springing vp in the one sort, when the parching heat came, withered away; and that in the other was choaked by the thornes, and so came to nought: each of them failing when their triall came: whereas the good ground held out vnto the end.

Peter was a good house, *Iudas* was an ill house; therefore when a storme came, though *Peter* lost a slate or two, as the best house may, yet the foundation and the side-wals stood firme: he wept bitterly for his sinne, and craued pardon for it, and so all was repaired. But what of *Iudas*? he stood indifferently well for a while: but at length when *Christ* rebuked him, hee was full of wrath; and when the high Priests offered him money, he was full

full of couetousnesse: and so thinking to gaine more by selling of Christ, then by seruing of him, he quite forsooke his Master, and sought how to betray him to his most mortall aduersaries.

So *Ioseph* being good vnder his fathers gouernment, continued good also vnder the gouernment of Infidels, where he had al meanes of damnation, but none of saluation; yea though he were at first in an vnchast house, where he was set vpon by his vnchast mistres; and afterwards cast in prison amongst the notablest malefactors in all the country: yet looke what manner of man *Ioseph* was in his fathers house, the same he was still, both in *Potiphars* house, and in the prison; and the same hee continued to be when he came to great aduancement in *Pharaohs* court, which was the most dangerous temptation of all the rest. Hereunto wee may adde, that *Ioseph* was a young man, and therefore more likely to be caried away; but all was nothing: when his heart was sound, all the powers of hell could not preuaile against him.

On the contrary part it is said of *Amaziah*, that ^{2.Chron.25.5.} *he did that which was upright in the eyes of the Lord, but not with a perfect heart.* Therefore marke what came of it: after that hee had ouercome the *Edomites*, his heart was lifted vp, and hee (contrarie to common sense) fell to worship their Idols, whom he had vanquished in battell: he would not bee so precise any longer, nor be at the command of euery Prophet, but would take his liberty: and so being an hypocrite in the beginning, he manifested

2.Chron.24.

2.Kings 12.7.

himselfe to be a miserable hypocrite in the end. So *Iosiah* all the while the good Priest *Iehoiadah* liued, that would not suffer him to take ill courses, was very forward, yea in some things more forward then *Iehoiadah* himselfe : but as soone as *Iehoiadah* was dead, his religion was dead with him, and of a professour, he became a persecutor ; and nothing could stay him from his wicked courses, vntill hee was taken away by a violent death.

But that the point may be yet more cleare, wee wil giue instance in some particular things, wherein men iudge themselues to be very strong, when as the truth is they are exceeding weake.

Many will thanke God, that though in other things they come short, yet they are endued with patience: but what doe they when wrongs are offered them ? why then they take on as bad as the worst. Such need not brag of the aboundance of their patience, for they haue neuer a iot more then they find when iniuries are offered them.

So others there are, that hope they loue the truth : but let one of the Family of loue, or of the Brownists set vpon them, and what will they doe ? presently begin to thinke, and speake hardly of the seruants and seruices of God, and of the truth of God. This plainly argueth that there was in the heart but little loue of the truth, but much pronesse and aptnesse vnto errours and heresies. He is the truly couragious souldier that will stand to it, when the skirmish is at hottest : as for those that wil bragge much before, and betake them to their heeles,

heelles, or ioyne (for feare) with the aduersarie when the battell begins, they are meere cowards, vtterly vnworthy of the name of souldiers.

Againe, others are conceited that they haue mercifull hearts; but hereby they manifest the quite contrary, that they giue so little of their superfluity to those that are in necessity, whose hearts might bee gladded, and whose soules might bee stirred vp to offer praises and prayers vnto the Lord for them, in regard of their liberality.

Others againe will not be perswaded, but they make conscience of the Sabbath: but if there be occasion of trauell offered on that day, will they not rather God should lose his glory, then they their commodity? yes surely, and thereby they shew themselues to be but prophane persons, that did neuer conscionably sanctify the Sabbath: for if they had done so, every sleight temptation would neuer carry them so farre wide.

This serueth for comfort vnto those that haue *Vse 1.*
laid a sure foundation: it is impossible that they should faile away; for temptations doe not make those that are good to become ill, but onelie trie what euery one is. Gold is as good when it comes out of the fire, as when it is cast in, nay better many times; whereas copper that was before glistening in shew, appeares to bee that indeed which formerly it was, though men discerned it not so well till it had gone through the fire. This comfort the Apostle *Iohn* giueth vs: saying, *Whosoener* ^{1. Iohn 3. 9.}
is

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is borne of God sinneth not: and why? for his seed remaineth in him, &c. that is, he can neuer be brought vnder the dominion of sin any more, because the immortal seed of the word, sowne in his heart, can neuer die. It is as possible to pull the Sunne out of heauen, as to pul grace out of such an ones hart: because all such are kept by the power of God himselfe. Adam at first stood by his owne strength, but euery Christian now standeth by Gods strength; Who is greater then all: so that none can take them out of his hand.

Pet. 1. 5.

Iohn 10. 29.

pestilence:

Obiect.

Anf.

This then serues to answer the obiections of diuers that are troubled with doubts and feares. What if the pestilence should take hold of me, and I should be shut vp, and all my friends forsake me? Why now examine what foundation you haue laid before this storme assaile you: if your heart be vpriight with God, all the powers of hell can do you no hurt.

Obiect.

Anf.

But what if the pangs of death should bee very bitter? If they be, Christ can sweeten and sanctifie them.

Obiect.

Anf.

But what if religion should change, how should I doe then? As well as any time before: for God neuer changeth, and therefore if you be a branch of the true vine once, you shall neuer bee cut off, but remaine in the vine for euer. Therefore wee should bee so farre from being afraid of any fiery tryals, *that wee should reioyce when wee fall into diuers temptations.* And the Apostle yeeldeth two good reasons. First, because thereby our faith is refined.

James 1. 2. 3.

Other

Other weapons, the more they are vsed, the worse they are : but it is otherwise with this shield of faith ; the more blowes it receiues, the better it is. Secondly, these tryals doe worke patience, as is *Rom. 5. 3.* plaine in *Iob*, who by his meekenesse and humble submission vnto God vnder his grieuous crosses, did much honour the Lord ; so that Satan is the lyer in all such conflicts.

Secondly, this is for terrour to them that haue *Ps. 2.* not a sound inside : when afflictions come (as come they will sooner or later,) they that are vn-sound will shew themselues to be vn-sound, and they that are false-hearted in the sight of God, will appeare to bee so in the sight of men. Therefore let euery one looke vnto his heart, or else his fall will be fearefull and shamefull. Neither let men dreame that it will be alwaies Summer : nay, the Lord hath said, *that those that peruert their waies shall* *Prou. 10. 9.* *be knowne* : hypocrites shall bee sifted first or last : and then their filthy nakednesse will appeare. In the Acts of the Apostles wee reade of many that *Acts 26. 11.* made profession of Christ, who whē *Paul* brought amongst them the fire of persecution, to try what mettall they were, they in stead of standing for Christ, fell to blaspheming of his name. *Pauls* cruelty was but the occasion of this, the cause was in themselues : for if they had been faithfull Christians, they would rather haue denied their life, then the Lord of life ; and haue endured a temporall death, then an eternall.

Indeed Gods deare children may be somewhat

L

frighted

frighted and terrified at first, but they quickly recover themselves againe: being therein like a pure spring, which being trodde in by beasts, or any other way stirred, will bee somewhat muddy for a while; but come within an houre after, and you shall finde it settled againe. Therefore Christians should not bee discouraged, though they finde a passion of feare, and vnbeliefe now and then, if so bee ordinarily they send forth pure water: for there is a great difference betwixt them and hypocrites, who are filthy puddles, hauing a little faire water running on the top; but if they be stirred and raked into, they will appeare to bee most loathsome, neither will they bee easily settled againe.

[*And it fell by and by, and the fall of that house was great.*] Carnall men make it a small matter for one to forsake the profession of the truth. But the Lord esteemeth that [a great fall] yea greater then if the Sunne and the Starres fell from heauen: so that the point is, that of all fals the fall from religion is the most woefull.

Doct. 4.
Apostatic is
a most grie-
uous sinne.

Nebuchadnezzars fall was great when hee was stript of his Empire, and in stead of ruling men was turned into the wildernes to liue amongst beasts, to eate and drinke with the wilde asses, and that for seauen yeeres together: this was a marvellous great fall, yet not comparable to theirs, that of professors become prophane persons. For whereas *Nebuchadnezzar* went from men to beasts, they goe from godly men to wicked Atheists, that are worle

worse then beasts, yea to the company of diuels,
and of all the damned spirits. And whereas *Nebu-
cadnezzar* had a stumpe left in the ground, which
after seuen yeeres should sprout forth againe, and
so he should returne to a better estate then he en-
joyed before; those that are reuolts and backfli-
ders, haue no stumpe at all left in the ground, but
are vnrecoverable: *For if we sinne willingly after we* Heb. 10. 26. 27.
*haue receiued the knowledge of the truth, there remai-
neth no more sacrifice for sinne, but a fearefull looking
for of iudgement, and of a violent fire, which shal deuoure
the aduersaries.* Nothing doth so prouoke the ven-
geance of God against men, as this wretched apo-
stasie doth. For a man to fall from riches to pouer-
tie, from promotion to debailement, &c. it is a
matter of nothing; God loues him neuer the
worse: but to fall from profession to prophane-
nesse; from God to the Diuell; from heaven to
hell; from life to death; this is a lamentable thing
indeed. *Dauid* did not sustaine the fal of his house,
but had onely some tiles, and a part of the roose
blowne off: yet was that a greater losse then if he
had been deprived of his kingdome: neither
would that haue so rent his soule, and crusht his
bones, and grownd his heart to pouder, as the Psal. 51.
committing of those offensive euils did: nay, if he
had been set vpon a steepe rocke with a millstone
about his necke, and from thence had been cast
headlong into the sea, it had been but a trifle in
comparison of the other. Oh then how fearefull
must their case be that do vitterly forsake the living

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God? If his deadnesse and hardnesse of heart, and inability to do duties to God and men, were more bitter then the most violent death vnto him; if I say, the very decay in grace did bring with it such torture; what must they expect either in this world, or in that which is to come, or both, who doe not onely part, but wholly lose that taste of good things which once they had? and doe not onely in a passion, as *Peter* did, deny Christ, but quite and cleane forsake him?

Reasons.

Now the reasons to proue that this fall is the greatest, are these.

1. Because the things which they lose are most precious, being spirituall things.

2. The ruine in the soule, which is the more excellent part.

And furthermore, the effects wil proue as much, which are;

3. 1. Monstrous shame; for when any one falles from profession, all the world sees hee was but an hypocrite at best: and then prophane persons will insult and triumph; These are your professors; these are they that will heare Sermons; they are as bad people as any liuing; I will trust none of them all for such a ones sake: and thus they purchase infamy and disgrace vnto themselues, as *Achitophel* and *Iudas* did.

4. 2. And not only so, but also euerlasting paines, as we see in *Iudas*; who did not only die a base kind of death, being his owne executioner, and hauing his filthy bowels, that had been so full of couetousnesse

nesse and cruelty, gushing out: but also seeking to exempt himselfe from the paines and gripings of an euill conscience, hee cast himselfe into the torments of hell, which are easelesse and endlesse.

For instruction, that wee should labour to set *Vse 1.* sure in the things of God: for better is it to haue any decay, then a decay in the conscience: and to haue any losse and hurt, then those which are in the soule.

Now if we would not haue a great and shamefull fall, let vs take the direction of *Iude*, which he giues as a preseruatiue against apostacie. *But ye, beloved. (saith hee) edifie your selues in your most holy faith.* That is the first thing, that wee must still bee building vp of our selues, and striue to bee better and better: for we are like a boate that goes against the streame; if wee labour not with might and maine to rowe vpward, we shal be carried violently downeward.

A second thing is, that we must *pray in the holie Ghost*. Many will bragge that they say their praiers morning and night: but doe they pray their praiers? A parrot may say a praier, but Christians must pray in the holy Ghost, that is, with such petitions as the Spirit warranteth, & with sighes & groanes which it worketh in the heart. These two things whosoever can practise, namely, to build vp himselfe daily, and offer vp faithful prayers vnto God, he shall be sure to stand fast and firme.

Secondly, this is for comfort to those on whom *Vse 2.* the Lord hath bestowed his good Spirit: for if it

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be the greatest fall to fall from religion, then it is the greatest rising to rise vnto grace: and if they be cursed that fall away, then blessed are those that draw neare vnto God, and with full purpose of heart cleaue vnto him, growing daily in humilitie, and in contempt of the world, in conscience towards God, and in care to leade a good and holie life before men. This is indeed the greatest promotion: and therefore *Iames* saith, *Let the brother that is of low degree, reioyce in that he is exalted.* Exalted (might some say:) what exaltation is that, when they are as poore as euer they were? A marvellous great exaltation it is; for they are made Christians, and so consequently kings, both in respect of grace and glory. *Caine* and *Nimrod*, and many other reprobates, went beyond ten thousand of vs for outward things: but al that aduancement was to their greater shame and confusion. For earthly promotion is nothing else but an high stage, and if one be an idiote, it were better for him to play his part on the ground: if those that are in eminent places haue not power to master their owne lusts and carnall affections, they are but great fooles vpon an high stage. Therefore let vs seeke for spirituall things more then for earthly, and bee more thankfull and ioyfull when we find grace in our hearts, then if we should find many mines of gold, which none could lay claime vnto but our selues.

Iames 1.9.

Reuel. 1.6.

*The end of the second Sermon vpon
the 6. of Luke.*



THE THIRD SER-
MON, VPON THE FOVR-
TEENTH PSALME.

PSALME 14.

Verf. 5. *There they shall be taken with feare, because God is in the generation of the iust.*

6 *You haue made a mocke of the counsell of the poore, because the Lord is his trust.*

IN the former part of this Psalme is set downe the iust complaine of the Prophet, concerning the sinfull and corrupt nature, and conuersation of all vnregenerate persons; where is declared their horrible impietie against God, in that *they said in their hearts, there was no God*: as also their bloudy crueltie against his seruants, in that *they deuoured them as greedily as an hungry man doth eate bread*. Both which, their impietie and crueltie, are sufficiently proued: first, by their abominable practise and behauiour, both in committing euill, and in omitting good, verf. 1. 3. 4. Secondly, by the testimony of the Lord, who tooke a suruey of their disposition and carriage.

v. 2. Thirdly, by the euidence of their own consciences,

sciences, *Do not the workers of iniquity know, &c?*

Now in these words the holy Ghost sheweth what will bee the end and issue of such vngodly courses, and what iudgement will fall vpon such irreligious and cruell persons; describing it

Verse 5.

1. First, by the manner of it [*There they shall be taken with feare*] that is, in the mids of their sinfull practises, horrible terrours shall take hold of them, so that they shall be full of trembling and amazement.

2. Secondly, by the principall causes for which this iudgement is sent, which are two.

1. One in respect of God, *viz.* his fauor and loue vnto his people, which he manifesteth by *being in the congregation of the righteous*: that is, among all righteous persons; and that not with an idle presence, but standing with them and for them, to vphold, direct, and comfort them according to their need, and to confound all such as lift vp their heads against them.

2. Another cause is in regard of the enemies of God and of his people, to wit, their malice and sinfulness: against which the holy Ghost inueigheth by way of insultation, *You haue made a mocke, &c. q. d.* You shall assuredly be met withall; and will you know why? *You haue made a mocke of the counsell of the poore*: that is, at their resolute purpose to seeke God, and

Verse 6.

and their constant endeavors to depend vpon him, as the words following seeme to imply. *Because the Lord is his trust. q. d.* You are so farre from taking good waies, and resting vpon the prouidence and goodnesse of God your selues, that you disgrace & despite those that will do so; and therefore without doubt, woe and misery shall ouertake and ouerwhelme you, when you little imagine any such matter.

Verf. 5. [*There they shall be taken with feare*] Wee may reade in the former part of the *Psalm*, how forward these men were vnto al vngodlinesse, and vnrighteousnesse; and now see how they are affected, and thence learne this doctrine: that those that are most bold to commit sinne, are most cowardly when dangers doe approach. Hardinesse, and venturousnes in euill courses, hath commonly dastardlinesse attending thereupon, when any occasion of feare is offered. *There they shall be taken with feare* (saith the Prophet,) that is, in the very height of their impiety against the Lord, and of their cruelty against his seruants; euen there they shall bee surprized with horreur and astonishment, albeit they in their follie say, *There is no God*; and therefore rush into all abominations, vterly casting off the yoke of obedience, and delighting in nothing more, then in deuouring Gods people: yet will hee make them know that there is a God in heauen, that takes notice of their

Doct. 1.
Boldnesse in
sinne brings
dastardlinesse
afterward.

M

workes

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workes and of their waies; and if nothing else will cause them to beleue it, the very torments and tortures which hee suddenly and strangely inflicteth vpon their consciences, shall make them, will they nill they, to confesse it. For when they presume of all manner of safety, and doe not so much as dreame of any perill that is toward, because of the weakenesse and basenesse of their aduersaries; then some vnexpected euill shall ouertake them, and anguish shall come vpon them, *Euen as trauel vpon a woman that is with-child; that is, suddenly, grievously, and vnauidably.*

Psal. 48.6.

This is denounced as a part of the curse to bee executed vpon those that would not obey the lawes of God, nor feare the glorious and fearefull name of the Lord: *That he would giue them a trembling heart, and a sorrowfull minde: that they should feare both day and night: that in the morning they should say, Would it were euening; and at euening, Would God it were morning.* Which very curse is expressed in other tearmes in the booke of *Leuiticus*, where the Lord threatneth those that would not bee reformed, but would walke stubbornely against him, that he would send a faintnesse into their hearts, in so much that the sound of a lease shaken should chase them, and they should flie as flying from a sword, though none did pursue them.

Deut. 28.65, 66

Leuit. 26.36.

This point may bee made yet more plaine by examples. King *Ahaʒ* was maruellous bold in his idolatrous and wicked courses, reiecting the ordinances of God, and bringing in heathenish abominations

2. Chron. 18.

23.

minations in stead thereof, without any feare of God or of his iudgements. But how was hee affected when danger was neere? The Prophet *Isaiah* telleth vs, that when the King of *Aram* and the King of *Israel* came against him, *his heart* (together with *the hearts of his people* (that were like vnto him) *was moued as the trees of the Forrest are moued by the winde*: That is, both he and all his souldiers were euen as *Aspen leaues*, or some such like, that in a great tempest of boisterous winds are maruellously tossed and shaken, the feare of their enemies that were neare at hand, did make them, hauing no faith in God, exceedingly to quake and tremble. The like whereunto the same Prophet foretelleth concerning the vnbeleeuing Iewes, speaking of that which should bee, as if it were already done. *The sinners in Sion were afraid*, (saith he) *a feare is come upon the hypocrites*. When Gods iudgements doe flie abroad in the world, this is the vse that sinfull persons will make of them: they will vex their hearts with hellish and desperate feares, and cry out, *Who among vs shall dwell with denouring fire, Who among vs shall dwell with euerlasting burnings?* For so they conceiue of God, that hee is a consuming fire, (as indeed hee is vnto such as they are,) and that hee will not onely torment them presently, but euerlastingly.

We may reade of *Saul*, in what wofull perplexity he was when hee must part with his kingdome and his life at once. In the time of his prosperity hee was a man of great courage, and too too boy-

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sterous against *Dauid*: yet when newes came vnto him that hee must die, the very report of it caused him straight way to fall all along vpon the earth like a beast, so that all that were present had much adoe to make him arise, and take a little food to refresh him. He was strong in body, and mighty in battell, but sinfull in heart, and therefore cowardly in heart: and the like might be shewed concerning *Belshazzar* king of *Babel*, *Dan. 5.* and the soul-dicis that kept the sepulchre where Christ was laid, when the Angell appeared in glory. But let vs consider of the reasons hereof.

Note.

Mat. 23. 4.

Reasons.

1

Deut. 29.

The sudden-
nesse of their
misery.

One is, because all misery commeth vpon them vsually at vnawares: For they sooth vp themselves in their naughtinesse, and perswade themselves that all shall bee peace, though they walke on according to the stubbornnesse of their owne hearts: and therefore crosses being vnexpected, doe find them vnprepared, and so cast them into greater perplexitie and anguish. It is said (*Psalm. 53. 5.*) concerning vngodly men: *There they were afraid for feare, where no feare was.* Not but there was perill, and so cause of feare, but they had no expectation therof; they mistrusted nothing, but went on as boldly in sinning, as a man would doe in the workes of his calling, and therefore were their hearts so distracted with feares when troubles did light vpon them,

2

Their iudge-
ments are very
griuous.

A second reason why presumptuous offenders are so tormented with horror is, because many times the iudgements that God laith vpon them are

are

are very grievous : as they haue pressed downe others with heauy burthens, so the Lord pursueth them with heauy plagues. Those that offend only through infirmity, shal haue more milde and gentle corrections : but as for them that transgresse with an high hand, the Lord will visit them with sharper scourges : and as they haue bin more bitter against their neighbours, so the Lord will haue them to drinke more deepely of that cup which they prepared for others.

Thirdly, God in his iustice will haue his hand to bee seene against those that make warre against him, and against his people: he will appeare in his anger against such, and that must needs bee terrible vnto them. There is no blessing so small, but if it come with Gods fauour, it is made very great: neither is there any crosse so small, but if it come with Gods displeasure, it is made exceeding grievous; and that made them so afraid, *Isa. 33. 14.* of whom mention was made before.

3
Gods terrible
iustice is ap-
parant in their
afflictions.

Note.

A fourth cause of their great terrour is, the guiltinesse of their consciences. They haue imposed vpon them grievous burthens, which when the world went well with them, they scarce euer felt: but in time of distresse they are made sensible thereof; and then they haue as it were a hell within them, and are continually vpon the racke.

The guiltines
of their con-
sciences.

But that wee may not mistake the meaning of this point, wee must vnderstand, that this faint-heartednesse and cowardlinesse doth not alwaies come vpon presumptuous sinners when they be-

Note.

hold imminent dangers: for though none of them haue true courage & fortitude, yet many of them haue a kind of desperate stoutnesse and resolution, when they doe as it were see death present before their faces: which proceedeth from a kind of deadnesse that is vpon their hearts, and a brawnnesse that hath ouergrowne their consciences to their greater condemnation. But when it pleaseth the Lord to waken them out of the dead slumber, and to set the worme of conscience aworke within them, then this doctrine holdeth true without any exception, that the boldest sinners proues at length the basest cowards; and they that haue bin most audacious in aduenturing vpon the most mischicuous euils, doe become of all others most timorous when Gods reuenging hand seazeth vpon them for the same.

Vse 1.

First therfore let vs hence learne not to embolden our selues to sinne in confidence of any outward helps: for there is nothing in the world that can procure vs safety, if we by our iniquities doe set the Lord against vs.

Obiect.

Yet many are so foolish that they will trust in lying vanities for their safegard and protection. Some will say, Tush, none of their threatnings shall fright mee: for if the worst come to the worst, I can haue twentie deuices to helpe my selfe.

Answ.

But was not *Achitophel* as deep a *Polititian* as the best of vs? yet when Gods terrible stroke was vpon his heart, all his cunning could not keepe him from hanging himselfe.

Others

Others there are that rest vpon the multitude,
and thinke themselues sufficiently sheltered from
Gods plagues, if they haue a great many to ioyne
with them. Why should wee not sport and
game, and take our full pleasure vpon the Sab-
bath? (say they:) doth not all the cuntry so? If
it bee so dangerous, many others shall feelee the
smart of it as well as we. They shall so indeed: for
in the beginning of this Psalme it is said *They are*
all corrupt, all gone out of the way, there is none that
doth good, no not one: so that there was as it were an
vniuersall conspiracie in euill; yet it is said of
them all: *There were they taken with feare.* And at
the last day, at the beholding of the terrible signes
that shall appeare, and at the hearing of the roa-
ring of the sea, al nations shall quake and tremble:
so that the multitude of offenders doth no whit
better their case, nay that rather maketh it worse:
for sometimes euen where there is no perill, the
very hearing of many sending forth bitter cries
and lamentable complaints, is a sufficient terrour;
how much more then would it bee, if wee were
plunged in misery with them? It is a cold com-
fort vnto vs to be told, You may safely go to such
a towne; for there all the houses are generally in-
fected with the pestilence! and as small an encou-
ragement is it for men to rush vpon the commit-
ting of any sinne, because all the world is addicted
thereunto, and corrupted therewith. For, as the
more are infected with the pestilence, the more
are likely to die; & those that go vnto the are sure
of

of more discomfort among them, and in danger to perish with them: so by how much the number of them is greater that are tainted with grosse finnes, the more likely to goe to hellish torments; and such as will be their companions in euil, shall certainly be partakers with them in punishment: and the more reprobates are in hell together, the more hideous and wofull will their state bee.

Obiect.

3

Another sort there are that secure themselves with this, that they haue stomach and courage in them, and therefore they doubt not but they shall stand vndaunted and vnappalled in the midst of all extremities.

Answ.

But these stout-hearted champions shall finde, that their harts wil faile them, when the mouth of their conscience beginneth once to be opened against them, and to lay their finnes new and old in order before them.

Zeph. I. 14. 15.

For what saith the Prophet Zephany? *In the great day of the Lords wrath, the strong man shall cry bitterly.* Now crying is an argument of great perplexity and anguish, and of balenesse of mind, when it proceedeth from outward causes; and yet the Prophet saith, that the strong men, and such as did professe fortitude, should cry, and that bitterly: and the more couragious they had been in sin, the more cowardly they should bee when the Lord did visit them for sinne.

Obiect.

4

Lastly, there are others that thinke to cary out their vile practises by reason of their noble parentage,

tage, their high places, the multitude of their attendants, the largenesse of their substance, &c. If they say the word, who can hinder the deed? who dare controule them or crosse them? If any thinke him selfe wronged (say they) let him take his advantage, and seeke his remedy, &c.

See the haughtinesse of flesh and blood when Ans. once it is set on horse-backe: but suppose that men dare not encounter them, doe they imagine that the Lord will be afraid of their bigge words, and bigge lookes? if they do, they are much deceiued. Pharaoh, Nebuchadnezzar, and Belshazzar, were as great and as proud as most of these braggers: yet did not the Lord strike them with horreur and amazement, and make them see and know, that hee was the King of Kings, and Lord of Lords? Satan hath all that worldly men can haue, and a great deale more, both of wit, and wealth, and company, and courage, and command; and yet for all this, the very consideration of Gods indignation maketh him to tremble: according to that of the the Apostle James: *Thou beleeuest that there is one* Iam. 2. 19. *God, the diuels also beleeue, and tremble.* And how then can they thinke to escape the terrours of the Lord, who though they be great in the world, yet come farre behinde the Prince of the world in greatnesse?

Let experience speake in this point: when the Note. Lord tooke away our gracious Queene, and there was likelihood either of a ciuill dissension, or foreign inuasion, (howbeit the Lord miraculously de-

N

liuered

liuered vs from them both:) who were then least troubled with feares? those that were great in the world, or such as were great in Gods fauour? And now that the Lord doth visit our cities, and townes and villages with the pestilence, who are they that are most couragious? surely those that truly feare the Lord: they think it the safest course to exercise themselues in the workes of their callings, and not to runne hither and thither; and to come vnto the publike assemblies of the Saints, and not to neglect the feeding of their soules for feare of endangering their bodies: whereas the wealthie and great ones of the world, hide their heads in a corner, being very vnwilling to aduenture vpon any good work that either God or man calleth them vnto, if there bee but the least appearance of any perill.

Use 2.

Therefore (in the second place) if we would be void of those terrours that wicked men are subiect vnto, and be able with boldnes to hold vp our heads, when Gods iudgements are abroad in the world, then let vs obserue these directions following.

Remedies against hellish feares.

1. Feare to offend.

See M. Duds booke.

Com. 1.

Psal. 112.

First, let vs beware of all manner of sinnes, that no iniquitie haue entertainment with vs; and labour to bee at one with the Lord, that so our consciences may be at one with vs: which if wee can attaine vnto, we shall be strongly fortified against all vnneccessary feares. According to that in the *Psalme*: *Blessed is the man that feareth the Lord, &c. He shall not be afraid of euill tidings, &c.* Where the
Pro-

Prophet sheweth, that hee is an happie man that is truly religious, and sheweth it forth by fearing of God, and delighting in his commandements, and by performing the duties of loue and mercy towards his brethren : for as hee shall bee freed from all hurtfull euils, so shall hee bee exempted from all passionate feare thereof. Many wicked men haue not the plague in their houses, and yet are plagued with the feare of it : and many godly men haue their families visited therewith, and yet are not perplexed with such terrors : and the reason is yeelded in that place, because their harts are *fixed and establisshed, and beleene in the Lord.* That is the foundation whereupon they build their courage and confidence, euen the Lord himselfe, who is a sure stay to those that relie vpon him. His children know that nothing can befall them without his prouidence, & that nothing shall betide them, but he will support them vnder it, and make them to profit by it : and what cause then haue they to be distēpered ? If therfore we desire to haue stil & quiet harts, when others shal be euen at their wits end, then let vs get the brestplate of righteousness and innocencie : for *the righteous is bold as a Lion.* Let vs feare sin before it be committed, and when we are tempted therunto, say with *Iob* : *Are there not strange punishments for the workers of iniquity ?* Will not the Lord be angry with me if I should commit this wickednesse ? will not mine owne heart be discomforted ? will not my spirit be made sad within mee ? how shall I bee able to looke the

Note.

Pro. 28.1.

Iob 31.

92 *The third Sermon vpon the 14. Psalme.*

Lord in the face, if hee should lay his hand in any feareful manner vpon me or mine, when I haue so prouoked him to his face, &c? Thus if wee could fright our hearts from offending the Maiestie of God, wee should bee as bold as *Iob* was when the waues of aduersity flow in vpon vs on euery side: *The Lord* (saith he) *bath giuen, and the Lord hath taken, blessed be the name of the Lord.* And in another place, *Though the Lord should kill me, yet will I trust in him.* He feared sinne which is the sting of crosses, and therefore were his crosses lesse terrible vnto him when they came: and so will they be vnto vs. if we carefully eschew those corruptions which otherwise will enuenome and poyson them vnto vs. this is the first means to arme vs against feares, viz. to take heed of sinne before it bee committed.

Iob 1. 21.
Iob 13. 15.

2
Repentance
for offences
committed.

1. King. 22.
19. 20.

But if it be committed, the next remedie is, to stand in awe of Gods iudgements due vnto the same, and so to be led on to true repentance. The best way to escape desperate feare is, to fright our foules with an holy feare: *For if we iudge our selues, we shall not be iudged of the Lord.* Excellent for this purpose, is that answer of *Huldah* the Prophetesse vnto good *Iosiah*: *Because thine heart did melt* (saith she) *and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, to wit, that it should bee destroyed, and accursed,; and hast rent thy clothes, & wept before me, I haue also heard thee saith the Lord. Behold therefore. I will gather thee to thy fathers;*

thers; and thou shalt bee put in thy grave in peace, and thine eyes shall not see all the euill that I will bring upon this place. And agreeable to this, is the speech of Habakkuk: When I heard, my belly trembled, my lips shooke at thy voice: rottennesse entered into my bones, and I trembled in my selfe. But what benefit had he by that? That I might haue rest in the day of trouble. So that wee see the best way to bee quiet and peaceable in our selues in troublesome times, is to be disquiet in our hearts for sinne before troubles do approach.

A third remedy is, to feare Gods iudgements when wee behold them vpon others; and if wee haue been sinfull before, yet then to seeke a reconciliation with God before his displeasure arise against vs. It was the wisdom of the Gibeonites, when they saw Ierico and Ai vanquished and destroyed, not to stand it out with Ioshuah, but to make a league with him: if they could deale so prouidely with him for their bodies, much more should wee, with the Lord for our soules. When the wise captaine came vnto Eliab with his fiftie men, considering how the two former captaines had been consumed with fire from heauen, hee humbleth himselfe and saith: O man of God, I pray thee let my life be precious in thy sight. In likemanner when we heare that the people of the land are taken away by hundreds and thousands, seeing wee are guiltie of the same sinnes that they were, we should cast downe our soules before the Lord, and beseech him that our liues may be precious

Habak. 3. 16.

3
Feare of Gods iudgements.

Iosh. 9.

2. King. 1. 13.

*of Judgments
vpon the land*

94 *The third Sermon vpon the 14. Psalme.*

in his sight, but especially that our soules may bee spared: that though our bodies should perish, yet our transgressions being pardoned, our better part may be preserved, and euerlastingly saued. This is the best receipt that any can take against the venome of the pestilence, that he may be sure it shall neuer hurt him. And thus much of the remedies against hurtfull feares.

See the second
Sermon on
Lament. 3.
v. 57. Feare
not.

[*Because God is in the generation of the iust.*] This is one reason why it must needs goe hardly with wicked men, that are deuourers and spoilers of Gods people; because the Lord himselfe is among them, to take notice of all the iniuries and indignities which they sustaine, and to reuenge their quarrel vpon their enemies, that are stronger then they: whence ariseth this point of doctrine, that the Lord is euer present with all righteous men.

Doct. 2.
Good men ne-
uer want good
company.

A good man neuer wanteth good company: for whersoeuer a Christian is, there God himselfe is with him, and in him, and round about him: so that none are so neare vnto one another, as the Lord is vnto his people.

Reuel. 1. 13.

Now that hee is alwaies thus present with his children, appeareth in the *Reuelation*. Where Christ is said to walke *in the midst of the seuen golden Candlesticks*: that is, of the seuen Churches: so that it is his ordinary walke to go in and out amongst his seruants. Neither hath hee a generall care of the whole Church onely, but hee hath an eye also vnto euery particular member; as will appeare in seuerall examples. When *Iacob* was all alone

alone, traueilling towards *Padan Aram*, there being no towne neare, and the night drawing on, he was faine to take vp his lodging in the open field: but that night the Lord shewed himselfe present with *Jacob*, and he saw that hee had acquaintance euen in that solitarie place; for God tooke notice of him, and renewed with him his couenant made vnto *Abraham* and *Isaac*, and made him a promise Gen. 28. 15. to be [*with him*] *whithersoever he went, &c.* So that that night was one of the comfortablest nights that euer *Jacob* had.

The like we reade of *Elijah*, that when hee fled from *Iezabell*, there was one knew him in the wilderness, and brought him his dinner, euen an Angell sent from God: and afterward when hee was vpon mount *Horeb*, the Lord tooke knowledge of him, and called him by his name: *What doest thou here, Elijah?* 1. King. 18.

Yea *Jonah* found fauour from God, where no body else could come vnto him, euen in the bottome of the sea. Whence it is euident, that the Lord is euery where with his people. And that How God is present with his.

First, by his wisdom, to giue them good direction: in which regard Christ that is called a counsellour (*Isa. 9.*) is said to be in the midst of the *seven golden Candlestickes*, cloathed with a garment downe to the feete, as was the manner of counsellours in those times. *Reuelat. 1. 13.* So that he is euermore ready to resolue vs in our doubts: to aduise vs in our actions and in our speeches, and to direct vs what I To direct them.

what and how to do and speake, according as occasion shall be offered.

2
To defend
them.
Iſa. 53. 1. 2.

Secondly, he is present by his power, as a gracious protector of his children, according to that of the Prophet *Iſaiah*: *When thou passeſt through the waters, I will be with thee, and through the floods, that they doe not overflow thee: When thou walkeſt through the very fire, thou ſhalt not bee burnt, neither ſhall the flame kindle upon thee.* Where we may see that the Lord promiſeth to be with his Church in a wonderfull manner, and to bee a defence and ſafeguard vnto them in the moſt perillous times, euen when they ſhould paſſe through fire and water.

3
To comfort
them.

Ioh. 14. 6.

Thirdly, he is present with his children by his Spirit as a comforter, to reſreſh their hearts in all extremities. Chriſt foretelleth his Diſciples, that in the world they ſhould meet with many ſorrowes, which ſhould cauſe them to mourne, when others did reioyce; but withall hee promiſeth to ſend them the comforter, *euen the bleſſed Spirit of grace*, which ſhould miniſter vnto them abundance of conſolation, euen in the middeſt of the perſecutions and ſufferings, which they endured for Chriſt his ſake.

2. Cor. 7. 6.

And that which was promiſed vnto them, all the members of Chriſt ſhall feele in themſelues: *for God is he that comforteth the afflicted*, one as well as another, without exception.

By this now which hath beene ſpoken it may eaſily bee diſcerned how the Lord is present with his ſeruants, viz. by his wiſdome to direct them :
by

by his power, to preserve them; and by his Spirit, to comfort them, and that God hath been, and is thus present still, will be very evident, if we consider the state of the Church what it is, what it hath been: namely, still beset with many and mighty adversaries, that have used, and doe use, their wit, and wealth, and power, and friends, and all meanes that possibly they can devise, for the razing and viter overthrowing of Gods people: and yet have neuer been able to effect and bring to passe their malicious enterprises against the same. The Church is as a weake tent in it selfe, not fortified with any wals, and yet those that have laid siege against it, and sought viterly to consume it, have not taken away so much as one stake, or broken so much as one cord thereof, as the Prophet *Isaiah* witnesseth: and why? because (as he saith) the mighty Lord was their defence. Christians are euen as sheepe, very impotent and feeble for the most part, in regard of outward strength; and withall few in number: and their enemies are like raging Lions, and besides for multitude very many: yet the flocke of Christ still remains, & the more the wicked rage against it, the more doth it still encrease, as we haue an experiment in the Israelites vnder *Pharaohs* tyranie. Yea in many places where their Pastors seeke to make haucke of them, euen there are they couragious for the truth; and though Christians dwell where Satans throne is, and where hee seemeth to beare full sway, yet it may be said to them, as it was vnto

Note.

Isa. 33. 20. 21.

Note.

Reuel 2 13.

the Church of Pergamus by Christ Iesus, *Thou keepst my name, and hast not denied my faith.*

Mich 5.8.

Yea further (which is of all other things most strange) the poore lambs of Christ are so far from being torne in pieces by those Lions, that they become Lions themselves, not for cruelty, but for courage. For so saith the Prophet Micah: *And the remnant of Iacob shall bee among the Gentiles, in the midst of many people, as the Lions among the beasts of the forest and as the Lions whelp among the flocks of sheepe.* The meaning of which place is, that some

Aa. 24. 26.

few poore Christians standing in the cause of God, and comming furnished with the grace and power of the holy Ghost, should be able to daunt and terrifie the hearts of many sinfull persons, and cause them euen to quake and tremble, as Paul did Felix, when hee reasoned powerfully and effectually concerning righteousness, and temperance, and the iudgement to come. In so much that many who are hypocrites in heart, will make a shew of religion and piety, and seeme to conformance themselves vnto Christians whom they hate with a deadly hatred: which plainly argueth that there is a kind of Maiesty of God, shining forth in the faces and in the carriage of Gods seruants, which the vilest reprobates are many times driven to acknowledge, though full sore against their wils.

Note.

Vse 1.

This point ministreth vnto vs a double instruction. First, that wee should take part with righteous men: for if God bee on their side, they must needs be the better side, and the stronger side; and there-

therefore it is good wisdom to ioine with them. It was the ouerthrow of *Achitophel* that he forsook King *Dauid*, to take part with *Absolon*. And it was the ruine of *Abiathar* and *Joab* that they withdrew themselves from *Salomon*, to set vp *Adonijah* as king ouer Israel. And why sped they so ill, but because they were of a contrary side vnto God himselfe, who stood for *Dauid* and *Salomon*, and their adherents? and certainly the Lord is as strongly with his church now, as he was with *Dauid* and *Salomon* then; and therefore it must needs be very dangerous for any to separate themselves from his chosen: in which regard let vs be careful euermore to cleave vnto them, and to take part with them.

Oh, but they haue many enemies that seek to vndermine them, and therefore it is not safe ioining with them! Obiect.

Feare not their aduersaries, though they be ten thousand to one: for God is their buckler, and the lifter vp of their heads: he will smite all their enemies vpon the cheek bone, and dash out their teeth, that seek to draw blood from his seruants. All that hate Sion shall perish euen as the grasse that groweth vpon the house top; which though it make a bragging shew for a time, yet suddenly withereth and commeth to nothing. They that seek to root out the Israel of God, doe, as it were, set their naked shoulder, to remoue an huge rock that will fall vpon them, and grinde them to powder, Answ. Psalm. 3. Zach. 12.3. be they neuer so many: and therefore wee haue little reason to be afraid of them.

Another instruction hence to be learned, is, that seeing God is in the generation of the righteous, therefore we should frequent their society, and resort vnto the assemblies of the Saints: for if the Lord be present with euery one of his, by his speciall providence and by his grace, then is he much more forcibly and effectually present with a multitude of them, that do worship him in sincerity, and fill the heauens with zealous prayers, and strong cryes.

Many are desirous to go to the Court, in hope (though they be not certaine) to see the King only, albeit he doe not looke vpon them, or speake to them, or they to him: how much more desirous should we be to come vnto publike Christian meetings, where wee shall bee sure to see the King of Kings in his glory, and to haue him to take notice of vs, to speake vnto vs, to grant vs free liberty to put vp our suites vnto him, and to estate vs in all the good things, which his sonne Christ hath purchased for vs by his precious blood?

Are our hearts frozen in the dregs of our iniquities, and so hardened that wee cannot mourne for the same? let vs repaire vnto holy assemblies, and there wee shall meet with the weapons of God that will pierce and wound our hearts, and cause them to be dissolued into teares: there shall we feele the vertue of the spirit, effectually working vpon vs, so that we shall be constrained to say of those that deliuer the message of Christ vnto vs, that God is in them indeed. Doe wee want
 1. Cor. 14. 25. faith

faith in Gods prouidence and promises? Do wee want power and strength against our corruptions? In a word, doe wee want any grace of God, or any blessing of God? let vs haue recourse vnto the congregations of the Saints, and there we shal meet the Lord himselfe, who will bee ready to supply our necessities whatsoeuer they bee, and to grant vs aboue that that wee can aske or thinke.

And as for our owne priuate cases, so for the publike state of the Church & Commonwealth; if we would haue the pestilence or famine, or any other iudgement remoued, the way to procure this is, to repaire thither, where wee shall meet with many of the faithfull, that will bee readie to ioyne with vs in prayer, and to wrestle with the Lord by feruent and earnest supplications for the remouing of his deserued strokes. And this should much encourage vs, & adde life vnto our prayers, as often as we haue occasion to aske any thing in publike, that God will vouchsafe vnto vs his gracious presence, and they shew by good effects that he is in the generation of the righteous.

Verf. 6. Te haue made a mocke of the counsell of the poore] In that the holy Prophet doth lay this vnto wicked mens charge, as a hainous crime, and as the cause of his strokes that were to bee inflicted vpon them, this doctrine offereth it selfe for our learning, that

Iesting and scoffing at Gods children, is a grievous kinde of persecution, and such as the Lord take speciall notice of.

Doct. 3.
Mockers are
griuous per-
secutors.
Heb. 11.

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In which regard the Apostle, Heb. 11. 36. speaking of the wonderfull great trials which Iundry of the Saints did by faith vndergoe, reckoneith vp this as none of the least of them, that *they had been tried by mockings*. In like sort when the holy Ghost yeeldeth a reason of the vicer ouerthrow of the kingdome of Iudah, and of their long and wofull captivity, he setteth downe this to bee one of the principall causes thereof, viz. *That they mocked the messengers of God, and despised his words, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no remedy.*

2. Chro 36. 26.

Gal 4 29.

Gen. 21. 9.

Mat. 26. & 27.

Psal. 22.

This kind of persecution *Ismael* vsed against *Isaac* (as the Apostle winnesseth) for which hee was cast out of the Church of God. And this was one of the meritorious sufferings of our Lord Iesus Christ, that they spit vpon him, and nodded their heads at him, and vsed taunting and disgracefull speeches ynto him; and put as it were a foolcs coate vpon him to disguise him, and called him in mockage, *the King of the Iewes, &c.* This I say was not the least part of his bitter passion, through which he purchased eternall saluation for all his elect, namely, that hee endured much contempt and reproch both in the course of his life, and at the time of his death.

Now the reason why Satan maketh choice of this weapon aboue others, therewith to fight against Gods seruants, is

Reasons.

First, because mans nature is subiect greatly to abhorre contempt, and therefore cannot easily endure

endure to bee vilified and disgraced by scoffing and reproachfull speeches and gestures.

Secondly, the diuell knoweth that hee can get many souldiers to be employed this way. Euery limme of his cannot imprison, nor spoile Christians of their goods, or of their liues: but there are few or none but they can frame scoffes and iests against the members of Christ Iesus. Euery boy can quickly grow skilfull at this, as we see in *Ismael*, and in the two and fortie children that were torne in peeces of two beares for their mocking of the Prophet *Elisha*: the very scumme of the people, the vagabonds and rogues that run vp and downe the country can doe their master the diuell good seruice this way: those that were the children of fooles, and the children of villaines, (as *Iob* *Iob. 30. 8. 9.* speaketh) who were more vile then the earth it selfe, could make *Iob* their song and their talke: and in like sort did the drunkards and pot companions deale with *Dauid*; and the theeves vpon the crosse with our Sauiour, euen at that time when the fierce wrath of God was manifested vpon his body hanging on the crosse, for that hee had been a notorious and hainous malefactor.

First, this doctrine must teach vs to beware of deriding and taunting at good men for taking of good waies, lest by so doing we become persecutors, and bee proceeded against as enemies vnto God and his people. It is not so safe for vs, as many take it to be, to exercise our selues in such kind of scoffing: he is commonly held to be a fillie fellow,

not being a
quarrelsome

Psal. 69. 12.
Psal. 35.

Mat. 27. 44.

Ysa. 54. 1.
Ysa. 54. 1.
Ysa. 54. 1.
Ysa. 54. 1.

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low, that cannot gird at a Minister, and at such as usually resort vnto Sermons. But let vs take heed of such nipping and biting speeches as tend to the defaming of any of Gods seruants or seruices; lest we be cast out from hauing any communion and fellowship with God, as scoffing *Ismael* was, and be exposed to such plagues and punishments as the wicked Iewes were, who mocked the messengers of God, and reuiled our blessed Saviour in such an opprobrious and disgracefull manner, as the Scriptures doe record.

Vse 2.

Secondly, for as much as contemptuous and reprochfull scoffes and girds are such weapons as Satan putteth into the hands of his instruments, let vs prepare for them, and arme our selues against them. Christs Disciples must not looke to be aboue their Master: if wicked sinners reuiled and derided him, wee must not imagine to escape their virulent and venemous tongues: and therefore the Apostle exhorteth vs, that seeing he hath borne our reproch, wee should beare his, and for the ioy that is laid before vs, endure the crosse, and despise the shame, and so at length wee shall receiue the crowne of glory, which is prepared for all those that in patience doe waite for his glorious appearing.

Heb. 13. 12. 13.

Heb. 12. 2.

How we may
be inabled to
beare con-
tempt.

1. Labour a-
gainst pride.

Now that wee may bee better inabled to beare these taunts and reproches, let vs take this direction following.

1. First, labour against that inbred pride that is naturally in euery one of our hearts, which maketh

keth vs viterly vnable to vndergoe disgrace: therefore was it, that though many of the chiefe rulers of the Iewes beleueed in Christ. yet they durst not confesse him, because of the Pharisees, who would haue excommunicated them, and disgraced them to the vitermost: and the reason is rendred in that place, *viz.* *That they loued the praise of men, more* Ioh. 12. 43. *then the praise of God:* they stood vpon their carnall credit and reputation among their neighbors and countrymen; more then vpon that true credit and estimation which they might haue had with the Lord and his children; and therefore was it that they were so loth to expose themselves for Christ his sake vnto the shame of the world: whereas if they had had humble and lowly hearts, they would haue denied themselves in their estimation among men, and haue taken vp the reproach of Christ as an honourable crowne: let this therefore bee our first worke to labour against the haughtinesse of our fleshly hearts.

Secondly, to the intent that wee may more patiently endure to be vilified and disgraced, let vs consider what manner of men scoffers bee, *viz.* 2 *the most abiect, vile, and contemptible persons that are,* as we may see in those before mentioned, who in this sort pursued *Iob* and *Dauid*, and our blessed Sauour. Consider what scoffers are.

Oh but (will some say) they are men of great Obiect. wealth, of great place, of great parentage, of great wit and learning, that do mocke vs, and gird at vs for our religion, and for our profession.

P

Grant

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Answ.

Grant that they be great men in all the former respects, yet if they bee wicked and vngodly, the holy Ghost accounteth them vile and contemptible men: and so should wee esteeme of them, though they be as mighty as *Zenacherib* was; for when he sent a disdainfull and scornfull message vnto *Hezekiah*, and the rest of Gods people, hee was indeed ignominious, because he was impious and blasphemous: he was vile in Gods sight, and hee made him appeare vile both before men and Angels, according to that of *Isaiah*, *The virgin daughter of Sion hath despised thee and laugheth thee to scorne.*

Isa. 37. 22.

3

Thirdly, let vs consider, as what they are for the present, so what they shall be hereafter: and that the same Prophet *Isaiah* sheweth, saying, *Fear ye not for the reproches of men, neither be ye afraid of their rebukes. For the moath shall eat them up like a garment, and the worme shall cate them like wood.* But (will some man say) what great matter is this? shall not the wormes consume the good as well as the bad?

Isa. 51 7. 8.

Obiect. 1.

Answ.

Yes surely, that cannot bee denied: and yet there is an euident difference betweene the wicked and the godly, euen in this respect: for though righteous mens bodies become wormes meate, yet it is not in any displeasure from the Lord, nor for any hurt vnto them, for they are still pretious in his eyes, as their soules are, which euen then enioy celestially happinesse; and besides euen those bodies of theirs shall be restored, and be made eueraltingly glorious together with their soules: all which

Note.

Is. moath shall eat up the wicked as a garment.

which things are farre otherwise with such sinfull persons as delight themselues in scoffing and deriding of the Saints of God: their bodies are at best when they are deuoured by wormes: they can neuer expect better, but that which is farre worse shall surely come vnto them.

Fourthly, that we may be inabled in conscience to swallow vp such reproaches as are cast vpon vs, ⁴ Meditate on the reward. let vs seriously meditate on the reward which is promised vnto them that can so doe. *Blessed are you* ^{Mat. 5. 11. 12.} (saith our Saviour) *when men reuile you, and persecute you, and speake all manner of euill against you for my names sake falsely. Reioyce and bee glad, for great is your reward in heauen.* And againe, the Apostle Peter saith, ^{1. Pet. 4. 14.} *If ye bee railed vpon for the name of Christ, blessed are ye; for the spirit of glory, and of God resteth vpon you.* This made Moses to esteeme the rebuke of Christ greater riches then the treasures of Egypt: for (saith the holy Ghost) ^{Heb. 11. 26.} *hee had respect vnto the recompence of the reward.* Therefore when wee finde our hearts beginning to bee dismayed at the bitter taunts and icsts of prophane scoffers, let vs animate our selues vnto patience with these or the like considerations; why should I bee discouraged at these things? sinfull men seeke to vilifie and disgrace mee; but doth God thinke euer the worse of me? I am base and contemptible in their eyes; but doe the Angels of God, or any of his Saints, conceiue any whit more hardly of mee in that regard? Nay, doth not the Lord himselfe, and such as haue his image most liuely shining

forth in them, esteeme me so much more honourable, by how much they labour to make me more vile and abject in regard of my well doing? Why then should I faint vnder the burthen of reproch, wherewith they doe still load me? especially seeing that this momentanie disgrace which I sustain for Christ his cause, shall bring vnto me an eternal and inualluable weight of glory.

Doff. 4.
The godly v-
tually afflicted

Of the poore.] From which words note this Doctrine, that the estate of Gods people is commonly a poore and afflicted estate. Therefore in the originall the word [*poore*] is not vsed in the Plurall number, but in the Singular, and carries this sense [*ye haue made a mocke of the counsell of that poore one*] implying thereby, what is the common case of al, namely, to bee full of calamities and distresses, *through many tribulations to enter into the kingdome of God, and to be conformable vnto their head Christ in afflictions and sufferings.*

Act. 14. 22.
Rom. 8.

And this the Lord in his wise prouidence will haue to be so for these reasons:

Reasons.

1.
1. Cor. 2.

First, that thereby the flesh might bee discountenanced, and haue no cause to reioyce before him.

2.

Secondly, that men might embrace religion for it selfe, and in conscience vnto God, not in any outward respects. Whereas if most of those that are Christians, were of great place, many would make a shew of being religious, that they might thereby grow to aduancement in the world, and so seeke earthly things in spirituall exercises.

Note.

Thirdly,

Thirdly, that his children might grow in nearer acquaintance with him, who otherwise would be strangers vnto their owne father: *In their affliction* (saith God) *they will seeke me diligently.* Before that time they would rather sue vnto any then vnto the Lord: therefore was hee driuen to break them with one breaking vpon another, that so hauing no other refuge to betake themselues vnto, they might haue recourse vnto him. This is cleare in the example of *Manasse*, who being in bonds and in irons, humbled his soule before the Lord, and praied vnto him for fauour, and mercy, and found it at his hands: whereas before such time as hee was pressed downe with grieuous misery, hee obstinately refused to hearken vnto the Lord, and to his messengers, and was so far from calling vpon his name, that hee dishonoured it by al manner of abominations, which he committed ^{2.Chron.33.2.} with an high hand, euen to anger the Lord.

Fourthly, God would haue his people often to taste of aduersities, & troubles, that so they might learne to trust in him, whereas otherwise they would make the arme of flesh to bee their stay and confidence. This the Lord himselfe auoucheth in the prophecie of *Zephanie*, saying, *I will leaue in the* ^{Zeph.3.12.} *middest of thee an humble, and poore people, and they shall trust in the name of the Lord.*

This point maketh for the confutation of an error which withholdeth diuers from the profession of the Gospell: Is this the word of God? is this your holy ministry (say they) and are these

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your good men that doe embrace the same? a companie of simple base fellowes, of poore Artificers, and the like? who can imagine this to bee the truth, which such kinde of men as these doe giue credence vnto? How many Gentlemen, or Noblemen, or men of learning and policie are of their minds? and for those that are, haue they not manifold afflictions in their hearts, or vpon their bodies and estates? This is iust the cauill of the Pharisies against the doctrine of our Saviour: *Neuer spake man like this man* (say the officers that were sent to take him, but did not:) *Then answered the Pharisies, Are yee also deceiued? Doth any of the Rulers, or of the Pharisies beleue in him? but this people which know not the law, are accursed.* Therefore let not vs bee deceiued by such vaine words of men, that iudge not righteous iudgement, but according as their owne fleshly wisdom directeth them, but let vs rather build vpon the words of him that is the true witnesse, who as he receiued a commission to *preach vnto the poore*, so hee did accordingly performe it, and found good successe thereupon, and therefore biddeth *Iohns* disciples to tell him, that *the poore receiued the Gospell*. They were the profitable and fruitful hearers of Christ, who by reason of some outward calamities and distresses or other, were humbled and abased in their owne eyes, and had the pride and stubbornnesse of the flesh somewhat mastered and taken downe.

2 Secondly, here is matter of reioycing for Gods seruants,

Ioh. 7. 46. 47.

48.

Luk. 4.

Luk. 7. 22.

seruants, that are in pouerty and distresse any manner of way: it is the common condition of the members of Christ, and therefore they must not from thence draw any hard conclusions against themselves. It is the very high way vnto heauen, which hath beene troden by Christ and all his Saints, to passe through manifold troubles and grieuances, manifold straits and extremities, and at length to attaine vnto that rest which is prepared for vs in the kingdome of God. If any by reason of their necessities and miseries had euer mis-^{2. Theſ. 1. 7.} sed of the crowne of life, wee had some cause to feare our selues in that regard: but sithence none euer did so, but rather haue reaped benefit by their afflictions, then taken any hurt thereby, wee should be of good comfort; and be so farre from fainting in our trials, that wee should reioyce in the same, making full account, that then Gods owne hand will most manifestly appeare for our preservation, and consolation, when humane helpes doe most of all faile vs: neither indeed could it bee so clearly discerned that hee is the vpholder of his Church, if it had wealth, and power, and outward props and pillars to beare vp the same.

Yee haue made a mocke of the counsell of the poore: and why? because the Lord is his trust: This is the very true cause, whatsoeuer other pretences there be. Whence obserue this Doctrine, that true godlineſſe is that which breeds the quarrell betweene Gods children and the wicked.

Doct. 5.
Wicked men
haue a quarrel
against god-
lineſſe.

Vngodly

Vngodly men may say what they list, as namely, that they hate and dislike them for that they are proud and sawcie in meddling with their betters : for that they are so scornfull & disdainful towards their neighbours : for that they are malecontent, and turbulent, and I know not what : but the true reason is yeelded by the Lord in this place, to wit, because they make him their stay and their confidence, and will not depend vpon lying vanities, as the men of the world doe.

1. Pet. 4. 4.

Note.

And the like reason is given by the Apostle Peter, who speaking of vnregenerate men, saith, that *it seemeth strange to them, that the godly runne not with them to the same excesse of riot* : and therefore (saith hee) *speake they euill of you*. The cause why they traduce and defame them, is not because they are euill, but because they will not be as bad as themselues : not because they haue committed great faults, but because they will not commit them. And this wee may obserue in our owne experience, that the most holy exercises are most offensive vnto carnall persons : and that they exclaime against many things, as if they were heinous crimes, which God hath commanded as necessarie duties : to wit, fasting and prayer, and hearing of the word, and such like, which as occasion serueth, must of necessity bee performed : these are the holy men (say they) that must needs bee more forward then all their neighbours : that will not allow of good fellowship, and of merrie meetings, but are altogether for praying, and for preach-

preaching, &c. when others are sporting and dancing, and recreating themselves: I warrant you they are but meere hypocrites and dissemblers: their harts are as bad as the worst, and none are more disloyall subiects to their Prince then such are. These are hard charges, yet such as befell Christ Iesus himselfe, who among many other false imputations was esteemed an enemy to Caesar. But whence proceed all these hard surmises and censures? Surely from this, that Gods children do endeauour from a true and faithfull hart to serue and please the Lord in all things, and doe refuse to walke with the multitude in the broad way that leades vnto destruction. Here is the matter whereupon all their malice doth worke: and this ariseth,

First, from the diuell himselfe, who is an ytter *Reasons.*
aduersary vnto mans saluation, and vnto Gods
glory, and therefore makes warre against the seed
of the Church, *which keepe the commandements of* Reuel. 12. 17.
God, and haue the testimonie of Iesus Christ.

Secondly, from that hellish corruption that is
in mans nature, which though there were no di-
uell, would minister vnto them sufficient malice,
whereby they should bee stirred vp to carrie a
grudge against the image of God wheresoeuer it
is, yea though it bee in those that in the bounds of
nature are most neerely linked vnto them; as we
see in Cain, who hated and murdered his brother
Abel: and why? because *his owne workes were euill,* 1. Ioh. 3. 12.
and his brothers good.

There-

Vse 1.

Therefore let Gods seruants neuer looke to please the world by well doing, but make full reckoning that they shall much displease them.

Obiect.

Oh but it is your owne precisenesse (will some say) that causeth you to be so much maligned and disliked.

Ans.w.

Nay, it is the worlds wickednesse, not our strictnes; otherwise what caused the Prophets of God, the Son of God himselfe, and his holy Apostles to bee so much hated and wronged by vngodly men? They dare not say it was their indiscretion and nisenesse, or any the like failing on their part, but in truth the malice of the wicked, which is the very cause why euen in these our daies, Gods people finde hard measure from prophane persons.

Secondly, let this teach vs not to bee discouraged, albeit wicked sinners thinke and speake the worst of vs: our goodnes, not our badnesse is the occasion thereof, and therefore we should bee so farre from conceiuing the worse of our selues, or of our workes, meere in this respect that they go about to depraue and vilifie both vs and them, that we should haue a better opinion, both of our owne persons and actions, as hoping, that the Lord doth graciously accept of the one and of the other, because the vilest sinners doe most of all dislike them, and seeke by all meanes to fasten infamic and disgrace vpon them. Doe we then trust in God, and doe sinfull persons deride our simplicity in that behalfe, and tell vs that we shall bee
ouer

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ouerthrowne, and neuer be long able to hold vp
our heads: let vs rest on the Lord stil, and neuer be
dismaied at their mischieuous and malicious
speeches, and attempts against vs, knowing
and assuring our soules that *they that trust*

*in the Lord shall bee as mount Sion,
that cannot bee remoued, but
standeth fast for
euer.*

PSAL. 115. 1.

FINIS.



THE FOUVRTH SERMON.

ISAIAH, 30. Vers. 6. 7.

Vers. 6. *The burthen of the beasts of the South, in a land of trouble and anguish, from whence shall come the old and young Lion, the Viper, and the fierie flying Serpent, against them that shall beare their riches vpon the shoulders of the Colts, and their treasures vpon the bunches of the Camels, to a people that cannot profit.*

7. *For the Egyptians are vanity, and they shall helpe in vaine: therefore haue I cryed vnto her, their helpe is to sit still.*

IN these words is set downe a sharpe re-
prooffe of the vnbeleeuing Iewes, with
whom the Prophet *Isaiab* had to deale:
wherein wee may note two principall
things.

1. First, the danger that would ensue vpon the following of their owne counsell.
2. Secondly, the profit that they should reape by following of his.

Concerning the former of these he telleth them, that wheras they rested vpon Egypt for helpe and
aide

aid in a time of warre, and for that end did send vnto them *the beasts of the South*, that is, Camels and Asses laden with *riches, and treasures*, they should not only sustaine the losse of their money, be viterly disappointed of their expected aide, but also finde great hurt from them: they should proue by their owne experience, not onely that *The Egyptians were vanity*, and a people that could not profit nor helpe them, but withall, that they were *Lions, and Vipers, and fiery flying Serpents*; that is, furnished and armed with all ability and willingnes, to wrong and oppresse them, to vex and torment them, to spoyle them, and prey vpon them, and to do them al the mischief that possibly they could: as they had in the times of old found *Egypt to be a land of trouble, and anguish*, so doth the Prophet threaten that they shall finde it still. This was the danger of following their owne counsell, v. 6. 7.

Now the benefit of following Gods aduise is shewed in the latter end of the seuenth verse: *their strength is to sit still*: as if hee should haue told them: you are very desirous to be fortified against your enemies, and much adoe you make to get men and munition to defend you: but if you will hearken vnto me, I will shew you an easier and a safer way; and that is, to cast off all distrustfull feares and cares; to spare your money and your paines, to sit quiet and still at home in your seuerall places and callings; and so expect the *saluation of God* (as *Moses* exhorteth the Israelites, *Exod. 14. 13.* For though this be not ex-

pressed, yet it is necessarily implied, as is plaine in the verses following, and then you shall finde, that albeit the *Egyptians bee flesh*, yet *God is a spirit*; and and albeit they bee weake, and as it were vanity it selfe, yet the Lord is strong, and will communicate his strength vnto you, both for your protection, and your aduersaries subuersion. And thus much briefly for the generall drift of these words.

Doct. 1.

VVe are most
prone vnto
cuill.

Verf. 6. First, from this, that these vnbeleeuing Jewes, that were very couetous and miserable in matters that did concerne the worship of God, or the reliefe of his seruants, are now so franke and liberall in sending of their riches and treasures into Egypt for the procuring of helpe from them, which was a course altogether vnwarrantable, as is euident in this chapter: hence this doctrine may be collected, that our sinfull nature is neuer so forward vnto any thing, as vnto that which is meere-ly sinfull, and vtterly vnlawfull. See this point (Doct. 4. in the 6. Sermons.)

The 3. point
following
were of pur-
pose briefly
handled.

In a land of trouble and anguish, &c.] This is to be vnderstood of Egypt, where the people of Israell had endured the wofullest affliction that euer they felt in any place: yet in their miserie whither doe they go? euen to this land of molestation and vexation: where the persons inhabiting are compared vnto Lions, for that they were strong, and rauenous, and cruell: and to the most noysome Serpents, because their stinging was fiery and deadly, and vncurable. Now in that this people ha-
uing

uing vnholý and vnfaithfull hearts, did chuse rather to sue vnto these Egyptians for protection, then vnto the Lord. The point hence to be noted is this, that

An ill conscience in the time of misery, will rather seeke vnto any then vnto God.

Dolt, 2.
An ill conscience shuts Gods presence.

The Egyptians were enemies, yea vowed enemies vnto the Israelites, insomuch that when they were deliuered thence, they had a charge neuer to haue any more dealing with them: yet wee see here they will to Egypt for helpe: but intreaty will not serue the turne; the Egyptians will doe nothing vnlesse they be hired: why they shall be well paid for their labour; and if they will not take their word, they shal haue their wages before they haue done their worke; Camels and Asses shall bee sent vnto them, with great plenty of gold and siluer. Thus we see how false-hearted hypocrites will rather be at great charges and paines to get succour from their deadliest foes, then sue vnto the liuing God for it, though they might obtaine it for the very seeking. So *Iudas* being in grieuous horroure and terrour of conscience, tooke himselfe vnto the Priests, whom hee knew to be proud hypocrites, vtterly vnable to ease and relieue a distressed soule, rather then vnto Christ Iesus, who is a *mercifull and a faithfull high Priest*, able and ready to pity and helpe euery one that comes vnto him with an humble and broken hart. The like may be obserued in *Ahas*, that wicked King of Iudah, who notwithstanding that he had
pro-

protection freely offered vnto him from the Lord together with a signe, such as hee himselfe should chuse, for his confirmation in that behalfe, yet refused to be beholding vnto the Lord, and to put himselfe into his hands, and would needs hire the King of Ashur with his armie, for his defence and safeguard, who did exercise great crueltie against him and his people. Now the reason why sinfull persons are so vnwilling to flie vnto the Lord in their extremities, is,

Isa. 7. 12.

1 Because there is a quarrell betwixt God and them. There is no agreement betweene light and darkenesse; they *hate him*, and *hee abhorres them*: and therefore they shunne his presence as much as may be.

Exod. 20.

Psal. 11. 5.

2 Againe, vnbeleeuers doubt of his power, whether that bee sufficient to defend, or to deliuer them; or if not of his power, yet of his mercy, as they haue good reason, being out of Christ: hence is it that hypocrites and sinners cry out in their feare and horrour, *Who among vs shall dwell with deuouring fire? Who among vs shali dwell with euerslasting burnings?*

Isa. 33. 14.

Vse 1.

This teacheth vs first of all, what to thinke of those that in their distresses, doe make flesh their arme, and withdraw their hearts and hopes from Almighty God, vsing sinfull shifts, and vnlawfull courses, for the relieuing & easing of themselves, or such as are neare vnto them, and seeking vnto Witches and Coniurers, in very deed to the diuel himselfe for helpe, rather then vnto Almighty God:

God : that whereas in extraordinary crosses they should vse extraordinary good meanes, of fasting and prayer, and humbling of themselues, they vse extraordinary ill meanes, and so prouoke the Lord to inflict more grieuous plagues vpon them: these shew themselues to bee impious persons, and men of very ill consciences ; so should wee esteeme of them, and so ought they to thinke of themselues, in that they forsake the Lord, who is the fountaine of all helpe and comfort, and sue vnto his vtter enemy by vsing diuellish and abominable practises.

Secondly, if wee would haue a contrary testimony vnto our selues, and among Gods people, to wit, that wee are men of sincere and vpright hearts, because we seeke vnto the Lord in our miseries, and that in a religious and holy manner, then let vs labour for good consciences in the time of our prosperity, and for faith in the promises of God, and then wee shall not bee driuen to those wretched and chargeable helps, which carnall men rely vpon ; but we shall be able to runne vnto God, who will relieue vs freely, and speedily. Wee neede not bee such drudges as these Iewes were, to toyle and trouble our selues in getting of money, and then to take a long and tedious iourney to obtaine the fauour of our aduersaries, but hauing true and faithfull hearts, wee may make a better shift with a few words, then these hypocrites did with all their Camels and Asses, and with all their riches and treasures : for the Lord is

Hol. 14.

R

heare

Pfal 145. 18. 19. neare to all that call vpon him in truth : yea hee will fulfill the desire of those that feare him : hee also will heare their cry, and saue them : and that both from their finnes and miseries.

Verf. 7. For the Egyptians are vanity, and shall helpe in vaine.] In that dissuading them from resting vpon the Egyptians, he telleth them that *they were vanity*, and therefore such as they were, such must bee their helpe : either they should not doe their best to defraud them, or if they did, it should not turne to good, because Gods blessings went not with them : hence ariseth this doctrine, that, all the comfort and helpe that worldly things can afford vs, is vaine and of no worth. The reasons hereof are these : First, because the meanes themselves are vaine : for such as the fountaine is, such must be the streames ; and such as the tree is, such must be the fruit. If the Egyptians be vanity, their helpe must needs be vaine. And the like may be said of all other particulars : Doe we rest vpon our friends ? they may die, or their good affection may die. Doe we rely vpon riches ? they are subiect to rust, subiect to fire, subiect to theecus, *neither can they helpe vs in the euill day.* Doe wee trust vpon men and munition, or any warlike force ?

Prou. 11. 4. A King is not saued by the multitude of an host, neither is the mighty man deliuered by great strength. An horse is a vaine helpe, and shall not deliuer by his great strength. The same conclusion may we make of all other earthly things : for of them al, the Wise man pronounceth, that *they are vanity & vexatiō of spirit.*

Secondly,

Doct. 3.
Worldly help
vaine.
Reasons.

I

Prou. 11. 4.

Pfal 33. 16. 17.

Eccle. 1. 4.

Secondly, no worldly meanes can helpe the soule against sin; and therefore there is no sound comfort to be expected from them. Euery mans ruine is from himselfe, and bred in his owne bo-some: helpe that and helpe all; and except that bee helped, when a man hath done all hee can, he hath done nothing: for let a man haue neuer so many friends, neuer so much wealth, neuer so great credit, or whatsoeuer else can bee named, if his soule bee vncured, hee is a miserable creature: *there is no peace to the wicked*: one vile lust or other will bee raging in his heart, and disquieting his soule, and hee will still bee tossed vp and downe as *the chaffe that the winde driueth too and fro*. A sinful heart is euermore a restless heart, and whosoever doth not beleeue, whatsoeuer his outward props bee, hee shall not bee established, as the Prophet *Isaiah* auoucheth. Psal. 1.
112.7.9.

Thirdly, no earthly helpes can keepe off the plagues of God from a man, or remoue them where they are already. Suppose that the Lord intend to shoote his arrow of pestilence to strike a man, or a family, a towne, or a city, what buckler can beare it off? what wit, or wealth, or friends can shelter vs from his strokes, and keepe vs from the graue when he calleth for vs? surely there are no worldly meanes that can doe it; and therefore we may wel conclude, that all the helpe that com-meth from them, is altogether vaine.

Which should cause vs not greatly to seeke af- *vs 1.*
ter, nor much to rest vpon these outward things;

for though we haue them in neuer so great abundance, we shal find them to be but miserable comforters when we stand in most neede. Most men are of another mind; namely, that the treasures and promotions of the world, and the countenance of great men, are the onely things to bee looked after, and that the promises of God, and the comforts of his word, are vaine and friuolous: but when they haue made triall as *Salomon* did, they shall finde, that *to feare God and keepe his Commandements*, is the only happinesse, and that whatsoever the world can afford, is meere *vanity, and vexation of spirit.*

Secondly, let this teach vs in all our griefes to say as the Prophet *Dauid* doth, *Lord helpe in trouble, for vaine is the helpe of man. q. d.* I haue depended much vpon the arme of flesh, but now I am growne to this resolution, that if I had all worldly helpes, I would not trust in them, because they are vaine; and if I want them all, I would relie vpon thee, that doest neuer faile such as seeke vnto thee. Thus if we can doe, we shall neuer bee disappointed of our hope: but God will giue vs such peace and comfort, as neither the diuell, nor the world can take from vs.

John 14.

Their strength is to sit still.] That is, if they would be fortified and fenced against their enemies, their best course was, to put away all vexation and vnecessary feare, to tarry at home in their owne cuntry, euery one in his vocation, and so to rest on the Lord for defence. Whence the doct. is, that
The

The best way for men to haue safety and protection is, to keepe in their owne places and callings.

Doct. 4.
All men are
safest in their
owne places.

He that would be freed from all hurts and dangers, let him not runne hither and thither without any warrant, as a masterlesse hound, but let him follow his businesse with a quiet heart, and looke for comfort from aboue, and he shall bee sure not to misse of it.

We reade in the 11. chapter of *Iohns* Gospell, *Iohn 11.7.* that when Christ was about to goe into Iudea, his Disciples dissuaded him, saying, *Master, the Iewes sought lately to stone thee, and dost thou goe thither againe?* as if they should say, haue you no more care of your owne safety, but to runne euen vpon the sword point, and to cast your selfe into the Lions mouth? But *Iesus answered, are there not twelue houres in the day? if a man walke in the day, he stumbleth not, because he seeth the light of this world:* as if he had said, though wicked men goe about to kill me, yet seeing God calleth me thither; for all their madnesse, they shall not be able to hurt me; for I walke in the light all the while that I goe about my fathers businesse; and as there is no danger of stumbling so long as a man hath the day light to guide him: so is there no perill to bee feared from men, so long as a man hath the light of a good conscience to assure him that hee is about those works which God calleth him vnto. Indeed if a man be otherwise imployed, then he *walkes in the night*, as our Sauour speaketh, and then he may

Pfal. 91. 11. 12. dangerously indeed. But so long as men *keepe in their waies*, the Lord will haue an eye vnto them, to preſerue and keepe them; *and his Angels ſhall carrie them in their hands, that they hurt not their foot againſt a ſtone.*

Reason. And there is good reaſon why it ſhould be ſo: for ſo long men doe much honour God, as they keepe themſelues within the limits of their owne callings; and therfore he cannot chuſe but watch ouer them in goodneſſe. Now that they doe honour God thereby, appeareth by that of our Sauour, where he ſaith; *I haue glorified thee vpon earth?* How proues he that? *I haue finiſhed the worke which thou gaueſt me to doe.*

Vſe 1. Here then are thoſe to be reſproued, that when any trouble is neare them, doe buſie their heads and diſquiet their owne hearts, as if by their car-king & toiling they would do wonderfull things: but the Lord hath made this proclamation, that *your ſtrength is to ſit ſtill*: and therefore it is your weakenefſe to be ouer buſie at ſuch times, and to exceede the bounds of your calling, in vſing vn-warrantable ſhifts. To giue inſtance in ſome particulars, many are ſo afraid of pouerty, that they wil not be content with that employment which God hath giuen them, but will haue an oare in e-very boate, and bee dealing in this trade, and in that, wherein they haue not been trained vp; but what comes of it? they caſt themſelues into farre greater arrearages then they were in before, and intangle themſelues in ſuch ſort, that they know
not

not how to winde out. Besides that, the cares of the world, and the desire of riches doe choake the word, that it cannot bring forth ripe fruit in them, and marueilously hinder the peace and comfort of their consciences. Oh but their meaning was good: they had an honest care to prouide for their wife and children; an honest care? nay it is a sinfull care, that make men to be such busie bodies: and iust it is, that they that will not trust God with their wiues and children, should by tumbling and tossing vp and downe the world, spending all, as these Iewes did, and feele that which they feared, lying heauie vpon them: So others are afraid of the Pestilence, and what doe they to preuent it? cast about where they may dwel in safety (as they imagine) in being many miles off from the places infected: though in the meane while they neglect their callings, shew little regard of their wiues & children, and seruants, and least of all of their own foules: whereas *their strength had been to sit still*, and neuer to forsake the workes of their vocations, nor the ordinances of God especially; and then either the infection should not come neare them; or if it did, it should bee a meanes of great good vnto them, either for the perfecting of their graces, or for the ending of their miseries, & the beginning of their eternall happinesse. The like might bee said concerning feare of the sword, or of famine, or of any other iudgement; they are here sharpe-ly to be rebuked, that do leaue those places wherein God hate set them, for the auoiding thereof.

Secondly,

Pestilence

*Prose of
Famine*

Vse 2.

1. Pet. 5.

Psal. 37. 34. 39.

Secondly, let vs hence learne when dangers are neare at hand, to make it our first care to consider what vocation God hath placed vs in, and what worke hee would haue vs doe, and therein let vs continue. Oh but there are many euils towards: what of that, *your strength is to sit still: cast your care on God, for he careth for you. Waite on the Lord and keepe his way, and he shall exalt you to inherit the land: for the saluation of the righteous shall bee of the Lord: he shall be [their strength] in the time of trouble.* Whether their meanes be great or small it is all one vnto the Lord.

Though our money and our friends, and our strength faile vs; yet will hee neuer leaue vs, nor forsake vs: therefore let vs wholly cast our selues vpon him, and neuer be dismaied at any crosses: for so long as wee serue him in our places, our case is very good, and very safe. Let our little children bee our teachers in this point, and make vs ashamed of our vnbeleefe: for what if they be hungry and none will giue them a morsell of bread to refresh them? what if their apparel be neere worne, and they know of none that will giue them so much as a ragge to hang on them? yet will they comfortably depend vpon vs, and bee merrie and cheerefull; assuring themselues that their parents hauing mercifull hearts, wil neuer see them want any thing that they can prouide for them: can they be thus confident vpon the kindnesse of their naturall parents; and shall not wee much more boldly rely vpon our heavenly father, who
knowes

knowes all our wants, and pities vs vnder them, and is able and willing to supply the same: let vs condemne our selues if we cannot doe this, and in all straits and extremities say vnto our hearts, as *Moses* did vnto the Israelites at the red sea, *fear not but stand still, and behold the saluation of the Lord.* Which if we cannot doe, wee shall finde by experience that he is al sufficient to minister helpe and comfort vnto vs, and that in sicknesse as well as in health; in warres as well as in peace; in scarcity, as well as in plentie; and in a word, in the want of all things as well as in the abundance of all things.

Exod 14.13.

Rules.

But now if we would be sure of this comfort, let vs obserue these rules.

First, beware of vsing any ill meanes for the relieuing of our selues: for euery finfull shift is as it were a sword drawne out against our selues, or as a Canon that is to be discharged vpon vs.

Secondly, bee sure to vse all good and lawfull meanes that God hath appointed for our comfort in trouble, or our deliuerance out of trouble.

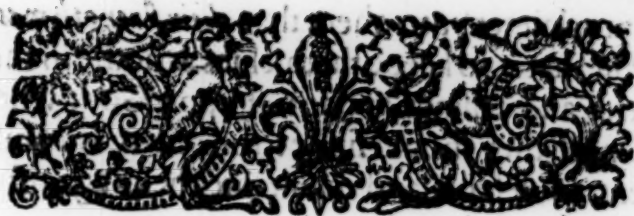
Thirdly, as we must vse the meanes lest we bee found tempters of God, so must wee commit the successe wholly vnto the Lord, and with a quiet and peaceable heart rest vpon him. Many will bee content to be industrious in their calling, and vse all diligence for the relieuing of themselves and their families; but herein they faile exceedingly, that they vex and disquiet their hearts, and do not labour with that cheerefulnesse as they should: this and that I doe (say they) to the vtmost of my power: but alas, all will not maintaine mee and

S

mine:

mine: wee know not how to bring the yeare about. Now you do *not* *as* *still*, as God would haue you, but you take his burthen vpon your shoulder: for doe you that which God biddeth you, and he hath said, *I will care for you*. The reason why there is such carking and caring: such tumbling and tossing, is, because men thinke there is none to care for them, but themselves: now if that were true, it stood men vpon indeed to bestirre themselves, and to busie their thoughts day and night about the matters of the world: but seeing that the Lord doth protest that *hee cares for vs*, what need haue we to perplex our harts with some necessary vexations and distractions? surely it argues great corruption in vs, when we giue way to such distrustfull thoughts: for either wee doe not beleeeue that God doth care for vs; or at least wee imagine that his care is not sufficient for vs: both which should bee farre from the hearts of all true Christians. Let vs therefore strue against our vnbeleefe, and giue vnto God the praise of his truth, of his mercy, and of his al-sufficiency, and then fixing our hope vpon him, wee shall neuer be ashamed, but according to our faith it shall be vnto vs.

THE



THE FIFTH SERMON.

ISAIAH 30. Verf. 8. 9.

Verf. 8. *Now goe and write it before them in a table, and note it in a booke, that it may bee for the last day for euer, and euer.*

9. *That it is a rebellious people, lying children, and children that would not heare the word of the Lord.*



WE heard in the words immediately going before, how sharply the Lord doth reprove and threaten the vnbelieuing Iewes, for that they hearing of rumors of warres, did not goe vnto God by prayer, but vnto the Egyptians by gifts, as if *Pharaoh* were more able, or more willing to helpe and succour them then the Lord himselfe: as also how the Prophet *Isaiah* was sent vnto them, to assure them that the Egyptians would not helpe them, or if they would, they could not: nay, that they should be so farre from helping them, that they should doe them all the mischief that possibly they could, and therefore

he proclaimes vnto them that *their strength was to sit still*, that is, to keepe themselves at home in their places and callings, and to rest vpon God, whose strength they should finde to bee euery way sufficient to defend and maintaine them against all their aduersaries.

Now because they were drunken with passion and feare, and would not harken to the proclamation of peace, therefore doth the Lord send out against them a proclamation of outlawrie, and chargeth them with rebellion and high treason against his Maiesty: and that it might bee of more force with them, he commandeth the Prophet [*to write it before them in a table*] that so euery one might take notice thereof: yea not onely in a table to shame them for the instant, but *in a booke*, that it might be for the time to come, euen for euer and euer: that is, that it might stand in record for their perpetuall disgrace and reproach. Now because they would hardly yeeld vnto this charge; to wit, that they were traitors against God in seeking vnto the King of Egypt for aide, but would object that they did it in policy and in good meaning, for the benefit of the Church and Commonwealth, and did rest on God neuerthelesse, he puts off that, by saying that they were [*lying children*] full of hypocrisie and dissimulation; pretending to send into Egypt in godly wisdom, whereas it proceeded indeed from their wretched vnbeleefe: and because it was not safe for him to say this in generall, vnlesse he could proue it, therefore he alleageth

leageth against them this particular, that *they would not heare the law of the Lord*. They were driuen to heare now and then, but they did it not willingly, nor with a good affection; and therefore they are iustly condemned as rebels against the Lord.

In all these words then is set downe a gricuous complaint against the nation of the Iewes, wherein we may obserue,

1. First, Gods charge that hee giues vnto the Prophet that he should preferre an inditement against them, not onely for their present, but for their euerlasting shame, if they did persist in their euill course.

2. The reason why he takes this round course with them, *viz.* because they were rebels against him: which rebellion of theirs was so much more gricuous, in that they were full of craft and cunning to defend their vile practises.

Vers. 8. *Now go and write it, &c.* In that the Prophet is commanded to proclaime vnto all men that these vnbelceuing Iewes were rebels against God: this is the point hence to be obserued, that

Open sinnes must haue open rebuke and dis. *Doct. 1.*
 grace. Though the parties bee neuer so many, and the persons neuer so great, yet that must not stop the mouthes of Gods Ministers and seruants, but they must the rather be rebuked, that thereby if it be possible, they may be truly humbled. As in this place we see, the Noble men, and Embassadours were very busie in raising large summes of money to send vnto the King of Egypt for helpe, yet

Open sinnes must haue open shame.

Isa. 58.

1. Tim. 5. 10.

Matth. 15.

Matth. 23.

Matth. 3.

though it were the sin almost of the whole land, and the hand of the rulers was chiefe in it, the Prophet is charged to speake against them, and to write against them, and to shame them, not onely for the present, but for euer, if they did not turne to the Lord by sound repentance. The like is enioyned this same Prophet, chap. 58. vers. 1. *Cry aloud; spare not: lift up thy voice like a trumpet, and shew my people their transgression, and the house of Iacob their sinnes.* They pretended great zeale and forwardnesse in religion: they would seeke the knowledge of Gods word; they would enquire after the ordinances of iustice; they would fast also, and vse much strictnesse in outward shew: yet because they were full of hypocrisie, of cruelty and oppression, of impiety and Sabbath breaking, and such like hainous crimes, he must openly exclaime against their ill courses; and as the trumpet spares none, but wakens all, both great and small, so must hee deale, letting euery one heare of his faults of what state and condition soeuer. This was also laid vpon *Timothie. Them that sinne, rebuke openly, that the rest may feare,* (saith the Apostle) and it was practised by our Sauour, who seeing that the Scribes and Pharisees made more account of their owne traditions, then of Gods commandements, and that they sought themselues in ambition and filthy lucre, he doth sharply and openly reprove them, and disgrace them, and pronounce woes and curses against them. The like doth *Iohn Baptist*, calling them a *generation of Vipers*: and *Paul*, meeting

meeting with *Ananias*, a notorious hypocrite, who commanded him to be smitten on the face, for the disgrace of his person, and of his cause, hee boldly sets vpon him, saying, *God will smite thee* Act. 23. 3.
thou painted wall.

Now the reason why publike offences should haue open rebuke, is;

First, that others hearing it, may bee terrified Reasons.
from the same; and so such finnes may be lesse infections, according to the place before alleaged, I
Them that sinne, rebuke openly, that the rest may feare 1. Tim. 5. 20.
and so consequently bee restrained from the like courses.

Secondly, that if it be possible, the parties offending may be conuerted: according to that of the Apostle. *The Cretians are alwaies liars, enill beasts,* 2
slow bellies: wherefore reprove them sharply, that they Tit. 1. 12. 13.
may bee [found in the faith.] For when men are set vpon the stage, and exposed to open shame, they will take it to heart, and if any thing will worke vpon them for their reformation, this will: and if they proue incorrigible notwithstanding this, yet this benefit will come of it, that they shall bee more inexcuseable in the day of the Lord, in that they heard their sins so much disgraced, and the vengeance of God denounced against the same, and yet would not breake off the practise of them by sound repentance.

Thirdly, it makes greatly for the glory of God, 3
when hee executeth his iudgements vpon them in this world: for those that haue heard their
grosse

grosse and hainous offences inueighed against, and withall are witnesses of their wilfull continuance therein, they cannot but in their consciences iustifie the Lord in his proceeding against them. That was it especially that caused *Dauid* to shame himselfe publikely, after that hee had committed adultery and murther, that God might *bee pure when hee iudged*. Otherwise men might haue thought the Lord too seuerer, in inflicting such punishments vpon him as afterwards he tasted of.

Psal. 51. 4.

Vse. 1.

Here then in the first place is an instruction for Ministers, and such as haue cause and calling to deale with offenders, that they suffer not their mouthes to be shut by reason of the multitude, or greatnesse of the persons that are faulty; but according to the nature of the offence, so to apply their reproofes accordingly: if they dishonour God openly, let them heare of it openly: and if they will set their sinnes vpon the stage, let vs set their shame there also, that those that are witnesses of the one, may be also witnesses of the other: otherwise we shall be iniurious vnto God, and vnto men; vnto the offenders, and vnto our selues, because their blood shall bee required at our hands. Therefore let vs carefully looke vnto this duty, and the more opposition we finde against the performance thereof, the more let vs pray for strength and courage to go through with the same; knowing that it is a great deale better that men should be offended with vs for doing our duty, then that God should plague vs for omitting our duty.

Steuens

Stenen knew that most of those vnto whom hee Acts 7. was to speake would not take a reproofe at his hands : yet he saw that he had a calling to giue it, and they had need of it ; and therefore he tels them roundly of their faults, saying, *Ye stifnecked, and of uncircumcised hearts and eares, ye haue alwaies resisted the holy Ghost : as your fathers did, so doe you, &c.* Indeed hereupon they gnashed their teeth at him, and stopped their eares, that they might not heare him, and so running vpon him with great violence and outrage, stoned him to death: but what lost hee by that? hee parted with a fraile and miserable life, and went presently to enioy an euerlasting and most blessed kingdome in the heauens. Let vs therefore be resolute and couragious as he was, and neuer feare the faces of mortall men ; knowing that there is no greater danger then for a man to neglect his duty ; nor greater comfort then to performe it, though it bee the losse of his life.

Secondly, is it so that open sinnes must haue open rebuke? hence then let vs learne, that if wee would not haue Gods Minister to lay open our shame before the congregation, wee must take heed of grosse, and foule, and scandalous offences. For if we liue in continuall swearing, or Sabbath-breaking, or brawling, or whoring, or stealing, or any the like inordinate courses, so that by our ill conuersation, we cause Gods glorious name to be ill spoken of, wee must looke to heare of it to our iust disgrace: and if wee set light by Gods glory,

T

there

there is no reason that his seruants should make any reckoning of our credit. Let men therefore be carefull to auoide publike euils, or else prepare themselves for publike rebukes, which are the best medicines for the recouering of their sicke and sinfull soules.

8. *Now goe and write it before them in a booke, that that it may bee for the last day, [for euer and euer.]* Hence ariseth this doctrine, that

Dott. 2.
Gods testimo-
ny is euer-
lasting.

That testimony shall abide with euery man, which God giueth him in his word.

Looke what the Lord saith of any one, that shall stand firme, and tarric with him till death, yea after death, euen for euer and euer. As here the Prophet *Isaiah* from the Lords mouth chargeth these cowardly Iewes to bee dissemblers and rebels: this hath stood in record against them many hundred yeares, and doth still; their names are not yet healed, nor euer shall be, but all that liued and died in their impenitency, shall haue their shame encreased in the day of the Lord, and that shall tarric with them for euermore. This is also evident in the Scribes and Pharisees, who though they carried away all the praise and commendation among men, our Sauour doth disgrace to the yttermost, calling them painted sepulchres, that had faire outsides, but within were full of corruption, and withal denouncing many curses and woes against them: now who are more odious then they? what name of greater infamie among men then the name of *Pharisee*? and what is the reason hereof? surely

Mat. 23.

surely this; the word of God doth disgrace such kind of people; and therefore it stickes so fast vnto them, and shall doe for euer. So on the other side *Paul* was much slandered and reuiled, counted a pestilent fellow, a troubler of the world, and the ringleader of heretickes, and *Tertullus* made Act. 24. such a bitter oration against him, and brought such witnesses to confirme his speeches, that a carnall man would haue thought his name almost vncureable: yet who more honourable then *Paul*? his very name doth carrie a wonderful reuerence with it, and that in the very hearts of wicked men. But how cometh it to passe that hee that was then so shamefully traduced, should now bee so highly magnified? this is the true reason of it; he did that which the word of God did commend, though men did condemne it; and therefore hauing a good testimony from heauen, all the calumniationes and slanders of men could nothing at all impeach his credit, but did rather cause it to shine out more clearely. The Scriptures abound with examples of this kinde, but I hasten to the reasons, which are these.

First, the word of God doth giue men neither more nor lesse then their due, it passeth a righteous sentence; and therefore it must needs stand. The world commonly calles good euill, and euill good: light darkenesse, and darkenesse light; and therefore the testimony therof is little worth, and of small or no continuance: but the word of God pronounceth none good, or bad, vnlesse they bee

Reasons.
I

Psa. 113. 6.

so. If the course of a mans life be such as the Scriptures doe commend, though all the world speake against it; it is commendable: and if it bee such as the word discommendeth, though men and Angels should speake for it, it is to bee disliked and condemned: for *the words of the Lord are pure words, as silver tried in the furnace of earth, fined seven fold.*

2

Prou 3. 35.

Secondly, as the Scripture giues a sound testimonie, so the Lord himselfe will backe it, and make it good. The word denounceth shame vpon all sinners; therefore must God of necessity powre it vpon them; for else hee should not bee true in his threatnings. Earthly Princes doe enact penall lawes and statutes, and yet many times doe not see them executed: but God deales not so; but whosoever doth persist in his wickednesse, is sure to meete with disgrace in the end: as godly men shall *inherit glory*, though they bee vilified and debased for a time; so shall sinners inherit *dishonour* (as the Wise man affirmeth) *though they be exalted for a season*. Durable sinnes shall haue abiding shame; and constant obedience shall haue euerlasting glory: euery man shall receiue according to his workes, whether good or euill.

Pse 1.

This then may serue to discouer vnto vs their follie and madnesse, that would faine haue credit in the world, and yet seeke not for it in the word, but are proud and ambitious; vaine glorious, and couetous; full of hypocrisie,

poetic, and of all manner of iniquity: is this the way to get good estimation, and lasting credit? nay, the Lord saith, that *the proud are cursed* Psal. 119. 21. *which erre from his commandements:* and that *the name of the wicked shall rot.* Prou. 10. 7. Doe they thinke that if they can goe beyond others in wealth, in command, in outward dignity, and the like, that then they shall carrie away the reputation from them? nay, they are farre deceiued if they so imagine: God makes no promise of commendation to them in the Scripture; and therefore it is a vaine thing for them to expect it: for *none is praiseworthy, but hee whom the Lord praiseth;* 1. Cor. 10. 13. and therefore though men magnifie vs, as they did *Herod*, Act. 12. yet let vs thinke neuer the better of our selues: for if we bee impious persons as he was, the time shall come when the Lord will cause vs to bee abhorred and loathed.

Secondly, if wee desire to haue a good name while we liue, to leaue it behind vs when we die, and to haue euerlasting honour before all the Saints and Angels for euer, then let vs take such courses as God himselfe doth approue and commend. Let vs get faith and loue in our hearts, and let vs manifest the fruits thereof in our liues: let vs be truly religious towards God, and zealous in his seruice: let vs be righteous towards men, and carrie a liberall heart, and a bountifull hand for good and mercifull vses: for these things God Iam. 1. 27. himselfe doth commend, and therefore wee may assure our selues that they will procure vs eternall

T 3 praise.

Pro. 10. 7.
Psal. 118.
Psal. 37. 6.

praise. And though finfull men may, try vs by reproaches and slanders, and seeke by all meanes to blemish our names, as they dealt with our Saviour, and his Apostles and followers in former times, yet shall our memoriall be blessed, and our goodnesse bee had in everlasting remembrance: God shall bring forth our righteousnesses as the light, and our iudgement as the noone day.

Verf. 9. *That it is a rebellious people*] This is the crime that is charged vpon them being full of infidelity and disobedience, they are indited of high treason against the Lord, which was the heaviest imputation that could bee laid vpon them. Whence note this point, that

Doct. 1.
Those that rebell against God are the worst rebels.

They are the most miserable and wretched rebels, that are rebels against God.

Exod. 22.
18. 20.
1. Sam. 15. 22.

Though it be an offence very grievous and odious for a subiect to shew himselfe disloyall to his earthly Soueraigne, yet this shall stand as a sure conclusion when heauen and earth shall fall, that the greatest Sinner is the greatest Traitor. Hence it is, that when the Prophet *Samuel* would set out the hainousnesse of *Sauls* sinne, in sparing *Agag*, the King of the Amalekites, and the best of the sheepe and oxen, and of the things that should haue been destroyed, hee compareth it with those crimes that were most hatefull and most punishable by Gods law, saying, *Rebellion* (to wit, against the Lord) *is as the sinne of witchcraft, and transgression is wickednesse, and idolatrie:* and therefore *Saul* must needs bee a notorious malefactor, that was found

found guilty thereof. So dealeth *Moses* with the
 stifnecked and peruerse Israelites: *Heare yeo rebels*
 (saith he) *shall wee bring you water out of the rocke?*
 as if more could not be spoken for the shame and
 disgrace of impious persons, then to brand them
 with the note of rebels against the Lord of hea-
 uen and earth.

Isa. 30. 1. 9.

Numb. 20. 10.

But that this point may be yet more cleare and
 perspicuous, let vs weigh these reasons that fol-
 low for the confirmation thereof.

First, the lawes that they breake (which not-
 withstanding they are more strictly tied to ob-
 serue, then any subiect in the world is the statutes
 of his Prince) are most equall and iust, and meet to
 be kept: and therefore the presumptuous breach
 thereof must of necessity argue the most indigne
 and vnworthie rebellion that can be imagined. It
 was no small fault in the Israelites to renounce
 their alleagiance to *Rehoboam*, and to stand vp in
 armes against him, being their lawfull King and
 Gouvernour, albeit hee threatned to impose vpon
 them rigorous and sharpe lawes, to make his yoke
 more grievous then his fathers, so that whereas *Salo-*
mon had chastised them with rods, hee would correct
 them with scourges: how hainous then is their of-
 fence that doe refuse to submit their neckes vnto
 Gods yoke, who is a more absolute King then e-
 uer any was, or shall bee to the end of the world,
 whose lawes are perfectly good and righteous, all
 of them tending, not alone to his owne glory, but
 to

Reasons.

I

Rom. 7. 12.

1. King. 12. 14.

to the present and eternall benefit and comfort of such as doe obey the same?

Acts 17.

2 Secondly, those are the most vile traitors, that doe rehell against their Soueraigne, that hath bin very bountifull and gracious vnto them: (which was it that made *Achitophels* treacherie against *Dauid* more inhumane & barbarous:) now what Kings fauours can stand in the ballance against Gods fauours, which he vouchsafeth to the basest of the sonnes of men? for he it is that giueth them life and being, and all things: in him they liue, and moue, and haue their subsistence: and without him they could not continue to breath so much as one houre, nay nor one minute of an houre, much lesse enioy the comfortable vse of any creature vnder the Sunne: and therefore seeing the bounty and kindnesse of the Lord is so exceeding great, their rebellion that doe lift vp themselues against him, and cast off the obedience of his lawes, is of all men most worthy to bee condemned and abhorred.

3 Thirdly, their case doth hence appeare to bee very wofull and miserable, that the punishment appointed for them, is both very grieuous, and withall vnauoidable.

First, the grieuousnesse thereof is euident by this, that whereas earthly Monarches can proceed no further against the most notorious malefactors, but to the torturing and killing of their bodies, the confiscating of their lands and goods, and

and the defaming of them and theirs for a season : so that if there bee vnfaigned repentance in the parties offending, as there was in the good thiefe on the crosse, their soules may be saued, and their names healed, and both body and soule eternally glorified) is otherwise with the great King of heauen, who will plague those that are traitors against his Maiesty with all manner of iudgements in this life, and when hee hath done with them here, will call them to a reckoning againe at that great Assises at the last day, and there expose them to perpetuall shame and infamie, and inflict vpon their bodies and soules, such torments as shall bee caselesse, endlesse, and remedilesse.

Secondly, for the vnauoidablenes of these punishments, we must know, though rebels against worldly Princes, when they haue cast themselves into danger, may by flying, or hiding of themselves, escape, or if they bee apprehended, make notable defences and apologies to serue their present purpose, and so winde themselves out of troubles, it is no boot to deale in that sort with the Lord : for *whither can they goe from his presence,* Psal. 139. but hee will finde them out : and what wittie and cunning deuices can they haue for the colouring of their treacherous practises, but hee will descry and discouer the same, and that to their greater shame and punishment : Which being so, the vse Isaiah. 29. shall be,

First, for the conuicting of many to bee notorious rebels, that esteeme themselves as honest men

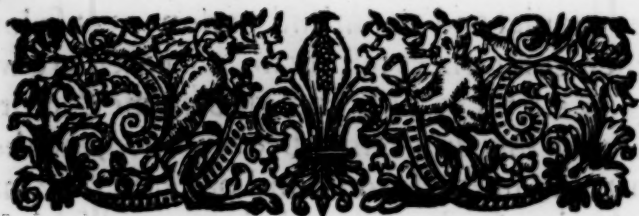
as any in the countrey, and will defie him that shal charge them with treason: what say they to this? Doe they not vsually take the holy name of God in vaine? Doe they not prophane his Sabbaths? doe they not defile their soules and bodies with many horrible pollutions? And whereas they haue been often told of these faults, and sharply rebuked for them, doe they not for all that continue still in them, and vndertake the defence of them? Yea doe they not fret, and fume, and chafe, at such as seek to reclaim them from their leaud courses? If their consciences doe accuse them of these, and the like crimes, vndoubtedly they are guiltie of high treason against the Lord of heauen and earth: they carrie the diuels badge, and fight vnder his banner, as professed enemies vnto God, and his truth: and whatsoever they thinke of themselves, such the Lord will esteeme them to be, and proceed against them accordingly.

2 Secondly, let this teach vs to bee most fearefull of transgressing the sacred lawes of our heavenly King: and if we be at any time put to that strait, that wee must either violate the commandement of our earthly gouernours, or of God himselfe, let vs chuse rather to obey God then men: and with a meeke spirit, and peaceable cariage submit our selues to their censures, rather then incurre the Lords displeasure, and so become liable to his iudgements.

3 Thirdly, this is for singular comfort vnto Gods people, who are charged to be factious and seditious,

ous, vnquiet and vndutifull persons: yet so long as their consciences tell them, that they are willing to attend to holy and wholesome doctrine, whereby their sinnes may bee reprobued, and their hearts and liues reformed and bettered, they may be sure that God accounteth them good subiects; and those that are such vnto him, are of all other most loyall and dutifull vnto their rulers and gouernors: neither indeed can any be truly faithfull vnto men, that hath not first learned to be faithful vnto God. Let vs not therefore be dismayed at the clamors of those that doe vniustly charge vs with disloyalty. *Asbath* cried out, *treason, treason*: but *2. King. 11. 14.* in truth, she was the traitor her selfe: and the like may be said of many that are so ready to traduce others in that sort: whatsoever their outward behauour towards Magistrates, and such as are in authority be, they are miserable and wretched rebels before the Lord, and such they shall appeare to be in the end, if they doe not in time submit themselves vnder his gracious gouernment.

V 2 THE



THE SIXTH SERMON.

ISAIAH 30. Vers. 9. 10.

Vers. 9. *And children that would not heare the
Law of the Lord.*

10. *Which say vnto the Seers, see not: and to the
Prophets, prophetic not vnto vs right things: but
speake flattering things vnto vs, prophetic errours.*



VE haue heard in the former words,
that notwithstanding the Iewes did
professe themselves to bee the onely
people that stood for God, and for
his worship, yet the Lord doth pro-
claime them wicked rebels against his Maiesty.

Now in these words the Prophet goeth for-
ward to proue them to be such, and that hee doth
by two maine reasons, *viz.*

First, from their ill affection that they had, both
to the word of God (which appeared in this, that
howsoeuer they did by occasion heare it, yet they
[*would not*] haue heard it, if they could haue done
other.

Vers. 9.

otherwise for shame) and also to the Prophets of God, which brought his message vnto them: They said vnto the Seers, see not, and to the Prophets, prophesie not vnto vs right things: they could not endure that they should take notice of euery thing that was amisse in them; and that they should presse euery part of Gods will vpon their consciences: this they thought to bee too much strictnesse and precisenesse.

Vers. 10.

Secondly, he proueth them to be rebels by their great affection, that they carried vnto that which would doo them most hurt, *viz.* flatterie and reassurance. Thus much touching the first and order of these words, signifying in baring whereof (that by Gods assistance) he more fully handled in the handling of the feuerall diseases.

.11. 18. 17

Vers. 9. *And children that would not beare the yoke of the Lord.* In this the Prophet doth by this argument proue them to be traitors against his most high. This is the doctrine he saith to be letted, *viz.* that it is an infallible sign of an impious and rebellious person, to be unwilling to heare the holy word of God.

Dott. 3.

It is a marke of an impious person to reject the word.

Although he doo ordinarily resort vnto the assemblies, where the Gospell is purely preached; yet, if they wish in their hearts that they were from vnder those droppings, and if they might haue their owne choice, they would bee from vnder them, they are carnall and vngodly men; what appearances forer there bee to the contrary.

signified

The

Iob 21. 14.

The same marke of wicked finners is giuen by Iob, where he saith, *They say vnto God, Depart from vs: for wee desire not the knowledge of thy maies: not that there is any such wicked monster that will directly use those tearmes vnto the Lord: but his meaning is, that their liues and practises doe prone so much, viz. that they would not willingly haue any thing to doe with God: which appeareth by this, that they desire not the knowledge of his maies. Let them say what they will, those that care not to bee acquainted with Gods will, nor to learne from thence what is their dutie, doe in effect bid the Lord depart from them, and therefore must needs bee very impious and irreligious persons. To the same purpose it is said in the Psal. *My people would not heare my voice: and what of that? Israel would none of me.* If one should haue said to them, You are Apostates, and hate God in your hearts, they would haue thought it the greatest wrong that could be: but wee see what the Lords testimonie is concerning them; *they would not attend to my voice, therefore they would none of me:* they reiected my word, therefore they reiected mee. Besides these places, and many more that might bee alleaged, the causes and effects of this vnwillingnesse to heare the Lords message, will euidently proue those to be sinfull persons that are possessed therewith.*

Reason.
The causes.

First then for the causes thereof, there shall two onely bee named, though many other might bee brought.

One

One of them the Prophet *Jeremy* maketh mention of, saying: *Vnto whom shall I speake, and admonish that they may heare? behold their eares are uncircumcised, and they cannot hearken.* 1 Jer. 6. 10.

In the words going before hee had denounced heauie plagues against them in regard of their horrible and fearefull transgressions, which did continually flow from them, euen as waters from a fountaine, *verſe 7.* Now hereupon some man might say, If their offences be so grievous, wherefore does not you tell them thereof? Why, saies the Prophet) *vnto whom shall I speake, whom shall I admonish? their eares are uncircumcised,* that is, fleshly and carnall: so that albeit good instructions be brought vnto them, yet they doe not hearken thereunto; but will bee gazing hither and thither, and haue their minds taken vp with other matters. Let a debter of theirs come vnto them to pay the money, and they will not be looking on this thing and on that, when they should receiue it at his hands: but when the true treasure is offered vnto them freely, they are either idle, or ill imployed; so that they haue no mind to accept of that. Tell them a tale of lucre, which they may get; or of some iniurie done vnto them; whereof they may take aduantage, and their eares are wide open for such matters: but let there bee any speech vsed tending to the glory of God, or the saluation of their soules, they are altogether deafe, and cannot with any life or cheeres listen to such things. Now how comes their eares to be thus *uncircumcised?*

Ier. 6. 10.

2. Thef. 2. 12.

2. The effects.

1

cised : because their hearts are vncircumcised : (which is the second cause of their vnwillingnesse to attend to the words of wisdom :) And this appeareth in two things : the first is, that (as Ieremy speaketh) *they delight not in Gods voice.* The second, that *they doe take pleasure in vnrighteousnesse,* as the Apostle witnesseth. And looke how much delight any one taketh in sin, so much hatred will hee beare against the word that checketh him for his sin : and in what measure any man dislikes the word, in the same measure will he take pleasure in all manner of iniquity, which is condemned by the word. And thus much for the causes of this vnwillingnesse.

The ill effects follow, which (to mention but a few of a great many) are three. The two former in respect of men themselves, the last in respect of God.

Concerning themselves, first, they are neuer able to meditate on the word. For whatsoever a man comes vnwillingly to hearken vnto, that will quickly slip out of his minde, neither can he possibly get it to take any deepe roote in his heart. Hence is it that when couetous, or malicious, or vachast persons repaire vnto Sermons to please their masters, or to satisfie the law, or for some such by respect, they neuer seriously thinke of that which they haue heard, to make any application thereof vnto themselves; they cannot bring their hearts vnto it : for a sinfull conscience will not endure to be tied to the word of the Lord. The Prophet

phet David saith, *Lord how loue I thy law? my meditation is in it continually.* What will follow then if a man doe not loue Gods law? Surely, he will not at any time meditate thereon: which he that doth not, must needs be a very sinfull creature. Psal. 119.97.

Secondly, as hee will neuer ponder vpon it, so neither will he practise it. Hee that is vnwilling to heare his dutie, will bee much more vnwilling to doe it. If wee see a seruant that cannot endure to be informed what is his masters will and pleasure, we presently conclude that such an one will not proue a faithfull and trusty seruant: and so may we do without any breach of charity, when wee perceiue a man to be altogether carelesse, or contemptuous in listening to the charge of his heavenly master: he that cannot abide to heare of the duties of the Sabbath, nor of the exercises of religion that he is to performe in his familie, and the like, we may boldly say, *except the Lord conuert this mans heart, certainly he will neuer make conscience of performing these duties.*

Now for the effect which they shall find from the Lord, it is this, that he will deale with them, as with wicked and vngodly ones, both in this life, and afterwards: for *because they receiue not the loue of the truth, that they might be saved, therefore God wil send them strong delusions, that they should beleene lies. That all they may be damned that beleene not the truth, but take pleasure in vnrightheousnesse.* 2. Thes. 2. 10. 11. 12.

This doctrine maketh

First, for the terror of Papists, and all such as are

X

popishly

Vse 1.

popishly affected, as being liable to this iudgement and heauie stroake of God, because they refuse to heare the word of the Lord, and will rather hearken to erroneous and heretical doctrine, then to the truth of God contained in the holy Scriptures; and rather lie in prison amongst malefactors, then bee in the Church amongst true Christians.

Obiect. 1.

But though they doe not heare the word preached, yet (will some say) they pray very much.

Ans.

What of that? doe they imagine to haue any benefit by their prayers? if they doe, they will bee much deceiued: for *Salomon* saith, *He that turneth away his care from bearing the law, even his prayer shall be abominable.* Let them pretend what they will for their wilfull absenting of themselues from our assemblies, as namely, that wee corrupt the word, and misinterpret and misapply the same, yet they shall finde, that they haue refused to embrace the loue of the truth, and haue beleued lies; and that therefore the Lord hath iustly giuen them vp to bee deluded by Satan, and so to bee damned with him euerlastingly.

Prou. 28. 9.

2. Thes. 2.

2 Secondly, for the iust reproofe of many among vs, who will come vnto the Church, and sit before the Preacher, as men and women desiring to obtaine the knowledge of Gods waies, whereas in truth the Lord and their owne consciences can witnesse, that they are altogether vnwilling to receiue any wholesome admonition and instruction: and that no charge is, or can bee more vnpleasant,

pleasant, and distastfull vnto them, then that of the God of heauen, when he straitly enioyneth them with all speed to get out of their sins, and to turne their feet into the way of his testimonies. And because they will bee very loath to acknowledge thus much, but are ready to harbour too good an opinion of themselues, as if none were more forward hearers then they are, let their owne hearts bee iudges, what preparation they make before hand for the fitting of themselues for such a great worke; what attention they vse when they are present, and what meditation and conference they haue concerning it when they are departed. Of which points if they would without partiality examine themselues, they should easily discerne a great deale of backwardnesse in their nature, and in their practise. If a man should protest that hee goes to the market with a great desire to buy food for himselfe and his family, yet if he alwaies played the vnthrif with his money, and neuer brought home any prouision, we would not giue credit to his words, but account him a meere dissembler: and the like censure may wee passe on such, as pretend they are willing to reape benefit by the word, to the intent they may bee able to helpe both themselues and their families, and yet neuer carrie away any thing to the purpose, but if they aske them what points were handled, they can say nothing but this, surely wee heard a very good Sermon, God be thanked, but my memory is very short, or, I cannot vtter all that I haue in

my mind : my heart, I hope, is as good as the best, though I cannot talke of the Sermon as others doe: what is this but to deceiue their owne soules with vaine words? for certainly hee that hath a heart willing to heare, will haue a tongue readie to vtter, in some tolerable sort, that which hee hath heard, though not all of it, yet a good part of it, as God hath giuen to euery one the measure of grace.

Another sort are here to be reprobued, who doe in a more palpable and grosse manner manifest their vnwillingnesse to heare, in that they wil take euery sleight occasion to absent themselves, and that not onely on the weeke daies, but on the Lords day also : so that when the Lord commeth euen to their doores, and offereth to powre downe his graces abundantly vpon them, they refuse his gracious offer, and so iudge themselves unworthie of eternall life.

Act. 13. 46.

3 Thirdly, this is for our instruction: if we would be freed from the accusation, and condemnation of impious and prophane persons, then let vs labour to be willing and well affected hearers; and come with a better appetite to the food of our soules, then wee doe to the food of our bodies, and be more desirous to get an encrease of spirituall graces by, the one, then of naturell strength by the other.

Remedies against vnwillingnesse to heare the word.

Now to the intent that we may do so, we must vse these remedies following.

First, purge our hearts by true and vnfained repentance.

penitance from the venome of all grosse and presumptuous sinnes, yea from the allowance and liking of the least infirmities: for otherwise if our soules bee clogged with poysoned humours of sinne, wee shall find no manner of appetite, or affection to our spirituall food. Wherefore the Apostle *Iames* exhorting the twelue tribes to *re- ceue the word with meekenesse*, prescribeth them what course to take for the preparing of their hearts thereunto, *viz.* to put away wrathfull and violent affections, & to lay apart *al filthinesse and superfluity of malitiousnes*. And the like direction the Apostle *Peter* giueth in his first Epistle, and second chapter, vers. 1. 2. thereby implying, that it is in vaine for men to imagine that they can bee profitable hearers and receivers of the doctrine of Christ, till they haue done their best endeaour to cleanse their hearts and their hands from all manner of iniquitie.

Iam. 1. 20. 21.

Secondly, let vs consider of the excellency of the word, and meditate on the strange and admirable effects that it worketh: as namely, how pure, and holy and perfect it is euery way: how it enlighteneth the mind, and giueth wisdom to the simple: how it conuerteth the soule, and frameth the affections vnto obedience: how it casteth downe the strong holds of the diuell, letteth men at libertie from the power of darkenesse, and translateth them into the glorious kingdome of *Iesus Christ*: and in a word, is able to saue their soules that doe in a con- scionable manner attend thereunto, and treasure

Psal. 19. 7. &c.

2. Cor. 10.
Act. 26. 18.

Iam. 1. 21.

it vp in the secret of their hearts. Which things being well considered, will set an edge on our affections, and cause vs to *haue as great delight in Gods statutes, as in all manner of riches.*

Psal. 119.

3

Psal. 119.
part. 3.

Psal. 25.

Thirdly and lastly, when wee feele within vs a great vnwillingnesse to hearken to the word (as the flesh will alwaies bee vnwilling to that which will mortifie and kill the sinfull lusts thereof) let vs say with the Prophet *Dauid, Lord encline my heart vnto thy testimonies.* Neuer discourage our selues, by thinking, surely I shall neuer bee able to master my affections, and to bring my heart with cheerefulnesse to listen vnto holy things, but goe vnto the Lord that is greater then our hearts, and stronger then our sinnes, and beseech him to giue vs a good affection to his testimonies, and if wee aske in faith and humility, wee shall bee sure to obtaine our hearts desire: for the Lord hath promised to teach the humble his way: and if hee vndertake it, it is neither our sinfull nature, nor Satans malice that can hinder his worke, but he will by degrees accomplish the same in vs, as he hath done in all his elect from the beginning of the world euen vnto this present time. And thus much for the helpes that wee must vse, that wee may become willing and cheerefull hearers of the word of the Lord.

Vers.

Verf. 10. Which say vnto the Seers, see not, &c.

THe Prophet had charged them that they were vnwilling to heare Gods word: but they might object: Wee are as forward to heare as any other; yea (saith he) you heare indeed; but what doctrine are you most desirous of? would you not be flattered, rather then reprobued? would you not haue falshood preached vnto you, rather then the truth? Doe you not say vnto the Seers, see not, and to the Prophets, prophecie not vnto vs right things, but speake flattering things vnto vs: prophecie errors? not that they were so brutish as in words to say thus much vnto the Seers; that is, to their faithfull teachers, which had an insight into Gods will; but their actions testified so much: for they would vilifie and persecute such as dealt faithfully with them. Whence obserue, that the more whole some and holy any doctrine is, the more grieuous is it vnto the wicked sinners.

Doct. 3.

The most holy doctrine is most distastfull vnto vnholie persons.

As any man of God preacheth more soundly, and commeth nearer the conscience, so is hee more abhorred of vngodly men.

This we may see euidently in sundry examples of Scripture, as first of all in those of whom mention is made in the Revelation, where it is said, Reuel. 11. that there were two witnesses, that is, a competent and sufficient number of faithfull Preachers, which were like *Olive trees*, to distill the oyle of grace into mens hearts, and like *Candelstickes* to hold

Verf. 4.

Ver. 10.

hold forth the light vnto those that liued in darknesse and ignorance: but what was the effect of their preaching? It is said that *these two Prophets vexed them that dwell on the earth*: that is, all earthly minded men: all such as were ignorant and proud, vnchast and couetous: so that they could neuer be well, till they had killed them, and cast out their corpses into the streets of the city: but then they were glad and reioyced, and sent presents one to another in token of their ioy, hoping that now these two witnesses were dispatched out of the way, they should go on merrily in their leaud courses, and liue at hearts ease.

1. King. 22. 30.

So *Ahab* professeth that hee hated the Prophet *Micaiah*, and could not abide him: how came that to passe? he could like well enough of those foure hundred false Prophets that were entertained at *Iezabels* table: this was the very true cause; *Micaiah* neuer prophesied good vnto him, but euill. Hee would deale faithfully in deliuering Gods message, and not flatter him either for feare or fauor, but when God proclaimed warre against him, (as hee must needs being an impious Idolater) hee would let him heare of it, and giue him no allowance in his wicked enterprises: whereas those foure hundred dissembling hypocrites had learned to frame themselves to the Kings humour, and to speake not true but pleasing things vnto him, and by that meanes they insinuated themselves into his fauour. And as he was affected towards *Micaiah*, so was hee also towards *Elijah*:

Hast

Hast thou found me, O mine enemy? (saith he.) Now 1. King. 11. 20. what was the reason he should professe such enmity against him? euen this, that the holy Prophet of God came euer furnished with sharpe rebukes, and terrible threatnings from heauen, which hee was to denounce against him for his monstrous impiety against the Lord, and cruelty against his seruants.

The like may be scene in *Paul*, who for deliue-
ring the holy and powerfull doctrine of the Gos-
pell, was counted a pestilent fellow, and a trou- Act. 24.
bler of the whole world: not of the Saints that
were in the world, but of such as were men of the
world, who could not endure to haue their igno-
rance, their Idolatry, their hypocrisie, the ill go-
uernment of their tongues, of their affections and
of their families, laid open and disgraced, and the
reformation of these corruptions vrged and pres-
sed vpon their consciences. To this same purpose
we may obserue further how mad and outrageous
they were against *Steuens*, *Acts 7.* when hee came
with sound doctrine to their vnfound hearts: it
is said when *they heard the things that hee deliuered*, Act 7. 54. &c.
*their hearts brast for anger, and they gnashed at him
with their teeth, and so giuing a shout with a loud
voice, and stopping their eares, that they might not
heare him any longer, they ranne vpon him with
great violence, and carrying him out of the city, stoned
him to death.*

The reasons why pure and holy doctrine is so Reasons.

Y

vnplea-

vnpleasant and vnwelcome vnto impure and vn-
holy persons, are these :

I First, because it doth maruellously crosse their
wretched lusts, and goes against those euill af-
fections and actions which they are determi-
ned to follow : they would bee proud ; but the
word tels them, that then the Lord will resist
Iam. 4. them, and at length confound them bodies and
soules : they would bee alwaies rooting in the
earth, and scraping together the pelfe of this
Reuel. 21. world ; but the word tels them, that such swine
shall be without, that is, excluded from ihe hea-
uently Ierusalem, and haue their portion in the
lake that burneth with fire and brimstone for e-
uer. Now when they are resolved to bee proud
still, and to bee rooters still, and the Ministers of
God are euer and anon grating vpon their consci-
ences for the same, they are much imbitered and
incensed against them, and their doctrine, and if
they can worke them any mischief, they shall be
sure not to misse of it.

2 Secondly, such kinde of doctrine doth much
disgrace both their courses and persons ; for it is
the square, whereby such crooked preces are dis-
cerned, and the touchstone wherby wicked mens
vnfoundnes is discovered. Hence is it that when
our Saviour had inueighed against the hypocrisie
of the Scribes and Pharisees, an expounder of the
Luk 9 45. 46. law answered, and said vnto him, *Master, thus say-
ing, thou puttest vs to rebuke also : as if hee should
haue*

haue said, Be aduised what you speak : for this doctrine of yours tendeth to our disgrace, as wel as vnto theirs. But what ? doth our Sauour forbear them hereupon ? nay, hee commeth nearer vnto them, and driueth the naile to the head, saying, *Woe be vnto you also ye Interpreters of the law:* as if he should say, Will you play the dissemblers, and must not a man speake against your sin for feare of disgracing you ? Yes surely, sin must haue shame wherefoeuer it is ; and therefore woe vnto you also yee Lawyers, for without repentance your case is very dangerous.

Thirdly, the diuell is much disquieted with right and powerfull doctrine. If a man come with the sword of the Spirit to strike down right vpon the sinnes of mens soules, and to summon their drowfie consciences before the iudgement seate of Iesus Christ, that is the next way to thrust the diuell out of possession, and to cast him violently out of their harts, euen as the lightening fells from the cloud. And this we must make full reckoning of, that whatsoeuer dislikes the diuell, the same will dislike the children of the diuell. And therefore we may obserue, that when *Paul* at Philippi had cast out the diuell of the maid that had a spirit of diuination, Satan himselfe being enraged thereby, all the city was in an vpror against him and *Silas*, and commanded them to be grieuously scourged with roddes, and after to bee laid fast as close prisoners, with their feet in the stocks. Luk. 10. 13.
Iohn 8.
Aa. 16. 17. &c.

This point serueth,

Y 2

I. For

Vse.

Luk. 7. 35.

1. For instruction to Ministers, that, if they be faithfull vnto the Lord in teaching right things in a right manner, they must make full account that euill men will be grieued, and tired, and quite wearied out therewith: they will be vnwilling to come to the Church, and think euery houre two, while they are there. Christ himselfe could not please carnall men; nay he displeased them most, because his teaching was best. But what saith hee for his owne and others comfort? *Wisedome is iustified of her children*: so that albeit fleshly minded men dislike and reiect pure and plaine doctrine, yet those that are wisedomes children, that is, truly and spiritually wise, will approue it, and embrace it.

Isa. 30. 10.

2. Secondly, this is for instruction to all Gods people, that they should labour to bring their hearts to bee willing to heare and receiue sound doctrine, that they may from a plaine and faithful desire say vnto the *Prophets, prophetic vnto vs right things*: tell vs plainely of our faults; make vs to see them, and to be ashamed of them: if you perceiue vs to be couetous, or voluptuous, or riotous, &c. let vs heare of these our corruptions, and of the iudgements of God due vnto them, that so we may be terrified and reclaimed from them. And when we feeble in the duties of piety, or mercy, or of our callings, let vs bee admonished and exhorted; let vs haue forcible and vnanswerable reasons, for the conuincing of our iudgements, and the winning of our affection to the loue and liking

king of those good duties, which wee haue been formerly negligent to performe. If wee can come thus prepared to the preaching of the word, wee shall receiue abundant fruit and profit thereby: and hence bee assured to our comfort, that we are not rebels and traitors against the great King of heauen, but his true and faithfull subiects and seruants, in that we are glad to know his statutes, and willing and desirous to yeeld all loyall and dutifull obedience thereunto; and howsoeuer our owne misinformed consciences, or Satan, our sub-till enemy, may perswade vs that we doe not loue and feare the Lord, but that we haue vnfound and vn-sanctified hearts, yet let vs stand vpon the contrary: for if wee haue no other argument of our true and sincere loue towards God, yet this may bee sufficient, *viz.* that wee doe vnfeignedly loue and embrace his sacred word: it is an vndoubted testimonie of a good stomacke, to bee delighted and refreshed with wholesome food: neither is there a surer and better signe of a sound heart, the to be wel affected towards a sound ministry.

Verf. 10. *But speake flattering things vnto vs, prophetic errours.*]

IN that they desire such kind of preaching, wee might note this doctrine, that; Our sinfull nature loues nothing so much as that which will do vs most hurt. But of this point, See verf. 6. Doct. 1. before.

Doff. 4.

All men are
naturally most
prone vnto
cuill.

Rom. 3. 15.

Our wretched nature is neuer so forward vnto any thing, as vnto that which is sinfull and vtterly vnlawful. All men are naturally exceeding slacke in attempting and executing that which is good: but very swift in setting vpon, and going through with that which is cuill. Therefore is it said of all the sonnes of *Adam* without exception, that *their feet are swift to shed blood*. Many there are, who if they should be prest to fight in lawfull waire for God and their countrie, would be fearfull and dastardly, and if they could with any credit or safety, they would betake them to their heeles: and yet the same men in a priuate quarrell, or in robbing by the high waies side, or in stealing somewhat out of their neighbours grounds, will bee very forward and swift to shed blood. Againe, there are diuers that are exceeding slow in going to a Sermon, or to any such holy exercise, or seruice: but to runne to a Bul-baiting, or a Beare-baiting, or to a Whitson-ale, none shal rise more early, nor hasten more speedily then they. Examples will make this point yet more cleare. When *Nebuchadnezzar* was minded to passe an vniust sentence of death vpon the Caldeans and Astrologians, for that they could not bring to his minde his dreame, which he himselfe had forgotten, he made great speed in the matter, in so much that he adiudged all to die, not onely those that had bin examined, but all such as were of that profession, yea not onely those that were Sorcerers and Coniurers indeed, but *Daniel* and his

his companions, that were but onely supposed to be such, whereas they did in truth abhor all those vnlawfull and diuellish Arts. If it had been some matter tending to Gods glory, or the good of his Church, hee would not haue been so ready to yeeld vnto it, and if such a sentence had been past, there would haue been many obiections and oppositions, so that the execution thereof would hardly haue followed so speedily, as this heere did; in which regard *Daniel* taketh exception against it, saying, *Why is the sentence so hastie from the King?* The like forwardnesse was there in the vnbeleeuing Israelites vnto the foule and abominable sinne of Idolatrie: *Moses* had laboured much to perswade them to make a couenant with God, and to cleaue vnto him in faithfull and constant obedience; yet when hee had been a while out of the way, they would needs haue a golden Calse instead of *Moses*, to goe before them, and therefore all of a sudden they came with great violence vnto *Aaron*, vrging him to make them one: hee being afraid to crosse them and to displease them, goeth about by carnall policie to stay them from their wickednesse, and therefore calleth for their golden eare-rings, thinking that they would at no hand haue parted with them: but when it was for the erecting of Idolatry, hee could no sooner aske for them, but they presently brougethem. So also in the daies of *Hoseah*, the people were exceeding bountifull in bestowing their corne and wine, and oyle, together with their gold and siluer

Exod. 32.3.

Hof. 2.8.

siluer vpon *Baal*: they thought nothing too deare or pretious, that was to goe that way; so that they were content to part not onely with their goods, but also with their sonnes and daughters, whom they sacrificed vnto diuels.

Psal. 106.

And as for euill deeds, so for sinfull speeches, there is in our nature a very great aptnesse and pronenesse thereunto, which vnregenerate men doe helpe forward by their continuall practise: in which regard *Jeremy* saith concerning them of his time, that *they did bend their tongues like bowes for lies*, but *they had no courage for the truth*. If they were to speake of hurtfull and wicked things, they had words at will, and boldnesse suitable thereunto: but if it were concerning good and profitable matters, they had no heart vnto them; their bow and their string were both broken.

Ier. 9.3.

Reasons.

Gen. 6.5.

1

The reasons of this doctrine are these:
First, our flesh is wholly bent vnto that which is sinfull. *All the imaginations of the thoughts of our hearts are only euil*, and that continually. So that when wee are about any wicked practise, wee haue the whole force and strength of nature to helpe vs forward: as on the contrary, when wee are about any goodnesse, wee haue the whole current and streame of the flesh against vs, still readie to stop and hinder vs. Wee are neuer exercised in that which is naturall vnto vs, vntill we be plotting, or practising some wickednes against God, or some ynrighteousnesse against men.

2

Secondly, the diuell is ready to driue the flesh onward

onward vnto that which is euill. In which respect it is said, that *the wisdom which is not from above*, as Iam. 3. 17. it is *earthly and sensuall*, so it is also *diuellsish*. The wisdom of the flesh is *enmity against God*, and so of it owne accord too to prone vnto all kindes of mischief: and therefore being set forward by Satan, it must needs be very violent in the pursuit thereof. Rom. 8.

Thirdly, the world is ready to ioyne with vs in any vnwarrantable and bad courses, so that if wee be addicted to couetousnesse, or vainglory, or voluptuousnesse, wee shall haue commendation and encouragement from carnal people: for the world Ioh. 15. 19. loues, as it owne persons, so likewise it own works; such as are those before mentioned: and whatsoever it loues, that it commends: now praise is it which earthly minded men doe much hunt for, and that makes them so eager and swift of foot in following after those things which the men of this world do affect and like of. They would faine haue present paiment, and are loath to looke after those things which are not seene: they would rather haue their sense satisfied, then their hope exercised, (that which they haue, not being a sound hope) and therefore they chuse rather the practise of those euils, whereby they imagine to obtaine some present contentment, then the performance of such good duties, as would hereafter procure them an eternall weight of glory, besides the present peace and comfort which from the same would arise vnto them.

Z

Hereby

Use 1.

Hereby then (in the first place) is discovered their follie and simplicitie, that haue a great opinion of the religion of Papists, and of their liberality, both which (as may euidently appeare by this Doctrine) are altogether vaine, and of no value at all. First, concerning their religion, many doe esteeme of it in regard of the vniuersality thereof, and that there are such multitudes that doe embrace it: but what better argument can we desire against it then this, which they would haue to make for it? For all (as hath been formerly proved) are naturally most inclinable vnto that which is euill: and therefore most men being so prone vnto Poperie, what can bee concluded but this, that it is an euill and damnable religion? Christ his flocke is a little flocke, and he hath but a few sheepe that will hearken vnto his voice, and bee ordered and guided by his Spirit: what doctrine then can we imagine that to be, but the doctrine of diuels, vnto which such multitudes are ready to giue eare, and to conformance themselves without any great contradiction?

Luk. 10.

Then further, as touching their liberality which they so much stand vpon, and boast of, what matter of commendation can wee finde therein, seeing it tendeth onely and wholly to the maintenance of Idolatry? to the furtherance of superstition? and to the setting vp of themselves in the roome and stead of Christ Iesus? Were not the idolatrous Israelites, before spoken of, euery whit as bountifull, yea more bountifull then they?

Hos. 8.

What

What will they say to those that offered their sons and their daughters vnto *Moloch*, and such like abominable Idols? will that proue there was any foundnesse and vprightnesse in them? Indeed this much may bee gathered from thence, that they had a great measure of loue, which made them so bountifull. But what kind of loue was it? a Christian and well-grounded loue? nothing lesse, but a fleshly and diuellish loue, as is very apparant in this, that it made them so forward in performing the workes of the flesh and of the diuell. And the like may be said of Papists long and tedious pilgrimages, and their cruell and vnnaturall whipping of themselves, and other such bodily exercises; it is no maruell to see them vnder-take and vndergoe the same with all readinesse and willingnesse, because they are things vnwar-rantable by the word, and consequently seruices of the flesh and not of God: And it is an easie matter for a man to spend his riches, his strength, yea and his blood also vpon his wicked lusts, and vngodly affections.

Secondly, seeing our nature is so inclinable vn-
to wickednesse, let vs be humbled for the corrup-
tion thereof, and testifie the truth of our humilia-
tion by auoiding all occasions of euill. Are wee
such drie wood as will easily be kindled? then let
vs take heed how we come too neare the fire: are
wee such light stufte, as will soone bee tossed and
carried hither and thither with euery puffe? then
let vs beware how wee aduenture vpon such pla-

ces and such companie, where the winde of false doctrine, or of diuellish counsell and perswasion may blow vpon vs. Men will yeeld that the flesh is fraile: but why then will they rush vpon the occasions of falling? if the flesh bee so subiect to euill, why doe they not crucifie it by prayer, by applying the threatnings of the word to their owne soules, by keeping good companie, and the like?

This is it that maketh a number to fall into Poperie, into Brownisme, into some such dangerous sects, or other, that when they giue themselves to the profession of the Gospell, they finde it to bee crosse and contrary to their corrupt and sinfull nature, and therefore they are full of contradiction and gainsaying, and at length fall to reading of the bookes of Papists, or Brownists, or the like: and then they are carried vnto their opinions with such eagerneffe and violence, as a ship on the sea that goes with winde and sale. Now what is the reason hereof? because the flesh is neuer strongly bent, vntill it meet with an ill object, but then it passeth on amaine without any stop or let.

Therefore let vs bee carefull that wee doe not rush vpon any such inducements vnto Idolatrie, or schisme, or any manner of impiety; for otherwise wee shall be sure to bee intrapped and insnared.

Object.

Oh but this is too much nicenesse and scrupulositie, (will some say) I hope we are not so weake
nor

nor so simple, but we can chuse the best, and leaue the worst: be present at any popish worship, and yet keepe our hearts to God: conuerse with any company, and yet continue honest men still.

Haue you so good a perswasion of your flesh? Answ.
certainly you doe thereby giue mee iust occasion to haue an ill perswasion of you, and to suspect that in truth you doe not much care of what religion or of what conuersation you be. Others haue bin as well conceited of themselves as you, and thereupon haue been bold without any calling or warrant to trauell into strange countries, and being there, to see Images, and to heare Masses, and to vse familiarity with men of all sorts. But what hath been the euent thereof? they haue returned home, either of no religion, or of a false religion. This lamentable experience doth shew to be most true, in many young Gentlemen of the greatest houses in this our land, whose atheisticall and prophane carriage should bee a warning vnto others, not to presume vpon their owne strength, nor to tempt the Lord by casting themselves vpon the occasions of euill.

Thirdly, this may serue for a caueat vnto vs, 3
that when we finde our selues very eager and forward vnto any thing, wee make a stay, and a pause, examining whether the thing be lawfull & good, yea or no: and if it be so, yet let vs search whether our flesh be not set a worke in that spiritual action which we are about: whether there bee not in it some mixture of corruption, and some caruall re-

spect or other, that maketh vs so nimble and ready in the performance of it: let vs (I say) looke well vnto our hearts in this behalfe; for all is not fire from the altar, that seemes to bee such: it is a rare thing for vs to bee truly zealous of good workes; and much of our heate proceedeth rather from our owne flesh, then from Gods spirit; and therefore when wee perceiue our yiolence and eagenesse to arise rather from some inordinate lust, then from any good and holy affection, let vs curbe and restraîne the same, and besecch the Lord to moderate our desires, that wee may doe all our workes in meckenesse and modestie, and with that good temper which beseemeth Christians.

4

Fourthly, sithence there is in euery mans nature such pronenesse vnto sin and iniquitie, this should be a singular comfort vnto Gods childre, when they finde many motions vnto euill, and much dulnes and backwardnes vnto that which is good, they need not be dismaied hereat, if so bee they see their corruption and bee grieved for it; and strue against it.

Rom.7.

Object.

But why should Heretikes bee able to cleaue more earnestly, and firmly to superstition and idolatrie, then wee can to true religion and pietie?

Answ.

There is good reason for that: because they haue all helpes that Satan, the flesh or the world can affoord them, and we haue all the hindrances that may bee from them all: for it pleaseth the
Lord

Lord, that while we haue a natural life, we should haue also naturall corruption : and albeit the flesh bee in part crucified, yet will it still rebell against the Spirit, and the diuell and the world will take part with it.

But what then is the difference between Gods seruants, and the seruants of the diuel, seeing there is in them both an vnwillingnes vnto that which the Lord commandeth, and a pronenes vnto that which he forbiddeth ?

Herein standeth the difference, that the godly take notice of the corruptions of their nature, bewaile them, and labour to suppress them, not fulfilling the lusts of their flesh, either for the omission of holy duties, or the practise of any manner of euill : for they haue the spirit in them which doth alwaies resist the sinfull motions of the flesh, so that as they cannot doe the good which they would, because the flesh lusteth against the spirit, that is, against the regenerate part in them : so neither can they doe the euill that sometimes they would, because the spirit strugleth and fighteth against the lusts of the flesh. Now concerning wicked men, they are altogether fleshly, and therefore when they haue vile motions from nature, or bad suggestions from Satan, they like of them, and nourish and cherish them, and if meanes and opportunity be offered, proceed to the execution of them.

Herein then may Gods children reioyce that they are farre vnlike the limmes of the diuell, in that

Rom. 8:13.

that they *mortifie the deeds of the flesh by the spirit*, and therefore *shall live*: whereas others *walke after the flesh*, and *satisfie it in the lusts thereof*, and therefore *shall die*. In the meditation whereof they should raise vp their discouraged hearts, and fainting spirits to sound ioy, and due thankfulnes, for that the Lord hath by his good spirit, and powerfull word, wrought a change in their hearts, and made them that were naturally set on mischief, and did drinke in iniquitie with delight, euen as beasts drink water; to be in any measure tractable vnto holy duties, and to carrie a perfect hatred against all impiety and vnrighteousnesse, albeit they cannot get that masterie of their sinfull lusts as they should, and as they would. This is a wonderfull worke of God, for which we cannot sufficiently praise his name: and therefore we should doe as the Prophet *Dauid* did when the Lord had put it into his heart, and into the hearts of his subiects to bee liberall towards the building of the Temple: *Now therefore, our God, (saith he) we thank thee, and praise thy glorious name. But who am I, and what is my people that we should be able to offer willingly after this sort? &c. O Lord God of Abraham, Isaac, and Israel our fathers, keepe this for euer in the purpose, and thoughts of the hearts of thy people, and prepare their hearts vnto thee.*

1. Chro. 26. 13.
14. 18.

From which words it is apparant, that it is an admirable and supernaturall worke to haue a well disposed minde, and a well affected heart vnto any thing that concernes the worship of God, and
his

his glory: to bee franke and free-hearted in bestowing ones substance vpon sumptuous buildings, costlly apparell, great house-keeping, setting vp Lords of misrule, and the like, is a thing not worth the speaking of, because a meere carnall man in arrogancie and vaine-glory may bee very lauish and prodigall to such ends and purposes. But to haue a liberal heart for good vses, either for the furtherance of Gods seruice, or for the reliefe of the distressed Saints, is a matter that we should take speciall notice of, and be carefull to magnifie the name of the Lord for it, and earnestly to entreate the continuance of it, as *Dauid* doth in this place.

And though we be not alwaies alike, but now and then dull, and heauie, and lumpish, and drowsie, when it pleaseth the Lord for our humbling to let the flesh play it part; yet if wee sometimes, and for the most part finde spirituall motions and affections, and from thence proceed to holy speeches and actions, as occasion and ability is offered, wee haue great cause to blesse the name of God for his singular fauour and goodnesse towards vs in that behalfe.



THE SEAVENTH SERMON.

ISAIAH 30. Vers. 19.

Vers. 19 *Thou shalt weepe no more : hee will certainly haue mercy vpon thee at the voice of thy cry : when he heareth thee, he will answere thee.*



He purpose of these words is, to comfort the elect Iewes against those sorrowes and miseries that should fall vpon the Church, and Common-wealth. Wherein is declared,

1. First, what fauour the Lord would shew them. *viz.*

1. That albeit they should tast of the common distresses which befell the rest, and so be in heauinesse for a time, yet at length they should be comforted and refreshed; *Thou shalt weepe no more.*

2. More generally the Prophet affirmeth, that *hee will haue mercy vpon them* : not naming the particulars, because he intended to enrich them with euery good blessing needfull for their soules or bodies.

2. Secondly, what duty they were to performe

forme, namely, to craue this fauour at the Lords hands, and that not coldly and sleightly, but vehemently and earnestly: and then *as the voice of their cry* God promiset to beare them; yea so to heare them, as *to answere them*, in granting that which they should desire of him: hee could no sooner heare their crying voice, but they should seele his helping hand.

Verf. 19. *Thou shalt weepe no more.*] Whence obserue this doctrine, that

All the sorrowes and teares of Gods Children *Dof. 5.*
shall end in ioy.

All the afflictions of the Saints shall end in consolations.
Ila. 30. 20.
29.
Psal. 30. 5.

As they haue their times of feeding vpon the bread of aduersity, and the water of affliction, so haue they also seasons of reioycing, and of singing Psalmes of praise for their happie deliuerance out of troubles and miseries. *Heauinesse may abide at euening, but ioy commeth in the morning.* They may sow in teares for a time, but they shall reape in ioy. This is the very patrimonie and inheritance of the Saints, as the Wise man saith, *Surely to a man that is good in his sight, to wit, through Christ, God giueth wisdome, and knowledge, and ioy:* this he may build on, and make full account of, euen in the middest of all his sorrow and anguish. And there is good reason why it must needs be thus.

Eccles. 2. vlt.

First, because the afflictions of the Saints do exceedingly humble them: for they looke vward in their distresses, and behold Gods righteous hand smiting them, and thereupon descend vnto themselues, and diue deepe into their hearts, to

Reasons.

I

Ier. 31. 19.

1. Pet. 5. 6.

Iſa. 61.

search what corruptions doe lurke there, whereby the Lord is incited against them, that so those being remoued by sound repentance, his heauie displeasure may bee turned away from them, and his louing countenance may shine vpon them. This is it that Gods children will sooner, or later come vnto, albeit for a fit they bee passionate and discontented: they will at length turne their eies from looking vpon their crosses, to see the true cause thereof, and so be grieved for their offences against God, and *smite vpon their thighs* in a holy indignation against themselves, in regard of their pride and vnbeleefe and vnthankfulnesse, and other the like corruptions. They then leaue off musing on other mens iniuries, and begin to be-thinke themselves of their owne transgressions, that so casting downe themselves by godly sorrow, the Lord may raise them vp to pure and holy ioy, which he will certainly doe in due season; neither shall all their sinnes and sorrowes bee able to keepe them downe, when once they are thoroughly humbled vnder the holy hand of God. It is his promise then to lift them vp, and Christ his office to comfort them that mourne: and therefore as those that in their miseries are passionate, and desperate, full of murmuring against God, and of fretting against men, cannot expect any ioyfull issue out of their troubles: so on the other side, they that are lowly and broken harted, much dejected and abased in the presence of the Lord, and milde and peaceable in their carriage before men,

men, they may be assured that all their sighs shall end in songs, that all teares shall bee wiped away from their eyes, and that in stead of the spirit of heauinesse, they shall in due time be clad with the garments of gladnesse.

Secondly, Gods seruants doe pray in their afflictions, which is the very high way vnto sound comfort: *Call vpon me in the time of trouble* (saith Psal. 50. God) *and I will deliuer thee, and thou shalt glorifie me.* This *Asa* and *Iehoshaphat* had good experience 2. Chron. 14. of: for when they being in a great straite, had & 25. humbled themselues by fasting and prayer, their hearts were full of ioy, and their mouthes full of the praises of the Lord for their wonderfull deliuerance from their enemies. And the like may be said of *Hester* and *Mordecai*, and the rest of the Hebrer. Iewes in his time. And our Sauour telleth his Disciples, *Verily, verily I say vnto you, that yee shall* Iohn 16. 20. *weepe and lament, but your sorrow shall bee turned into ioy.* But by what meanes should they attaine vnto this? the words following doe make it manifest, *Ask* (saith he) *and ye shall receiue, that your ioy may bee* Ver. 24. *full.* When Christians doe enioy wealth, and credit, and ease, they are oftentimes made so dull and secure therby, that they haue little mind to powre out their soules before God in prayer: but when once they are throughly pinched and pressed with miseries and calamities, then they begin to renew their acquaintance with God, and so bringing before him abundance of holy and heauenly prayers, hee replenisheth them with store of

sweet and celestiall comforts.

- 3 A third reason hereof may bee taken from the end of Gods afflictions, which is (as hee himselfe testifieth in the booke of Deuteronomie) *that hee may doe his children good in the latter end*, that hee may make *them partakers of his holinesse*, and so by consequent of the consolations of his spirit. Whē God will doe his enemies a notable displeasure, hee setteth them aloft *in slippery places*, that so their fall may bee more fearefull and vnreouerable: euen so on the contrary, when hee purposeth some extraordinarie benefits vnto his seruants, hee will lay them full low, and afflict them full sore, (as he did *Ioseph* and *Dauid*) that so they may bee more capable of his fauours.

Heb. 12. 10.

Psal. 73.

Vse 1.

Here commeth to be reprov'd that faint-heartednesse that is in many of Gods children in the daies of their affliction: who seeing that they haue many, and great and strange crosses lying vpon them, begin to be cleane out of heart, and out of hope, and to make these or the like desperate conclusions; Surely I shall neuer winde out of these distresses; my state is past recouerie, I neuer looke to see ioyfull day more. These are base and naughtie, and vnbeleeuing speeches, which doe dismay the soule, and cause the parties that vse them to desist from seeking vnto the Lord for helpe and reliefe: and wretched is that sorrow that driueth vs from hope and from prayer. What? can the Lord wound, and can hee not heale? can hee cast downe, and can he not raise vp? can hee kill, and
not

not make alieue? shall our faults bee more forcible to procure his displeasure, then Christ his merits to recouer his fauour? Away with these vnbeleeuing conceits, and distrustfull thoughts and speeches: for he that saith hee shall neuer liue a comfortable life more, doth in effect say thus much, that either he is no true Christian, or the Lord no true God of his word, who hath said, that *light is sowne for the righteous, and ioy for all that are vpright in heart.* Why then should wee not sustaine our selues with the expectation of deliuerance to come? and why should we not sweeten our present teares, with the hope of future comforts? The Apostle *James* presseth the example of the husbandman, who though his barne bee emptie, and his seede that he hath cast into the earrh, not yet appearing aboue ground, yet *he waiteth for the precious fruit of the earth, and bath long patience for it, untill he receiue the former, and the latter raine.* And what of this? *Be ye also patient therefore* (saith hee) *and settle your hearts, &c.* And indeed all Christians haue reason so to doe: for they are good seedsmen, that are euermore sowing prayers and teares in the bosome of Iesus Christ: and therefore they haue a crop growing, that cannot possibly miscarrie; howsoeuer it fall out vnto others, they shall be sure to speed well, and to haue an happie issue out of all their temptations.

Oh but my crosses and trials are strange and extraordinarie.

What of that? were not *Iobs* so, in so much that

no

Psal. 97. 11.

Iam. 5. 7. 8.

Answ.

no instance could bee giuen by him of any of the Saints that had endured the like? yet the Lord made a good and happie end of all his distresses and miseries, and so will he doe of yours, if in faith and patience you can waite vpon him. And in truth it is a great dishonour and indignity that we offer vnto the Lord, when wee imagine that hee can doe somewhat for vs in small and light afflictions; but if our case bee any thing extraordinary, that then there is no hope of helpe and succour from him: for thereby wee make the Lord such a Pilot as can doe somewhat vpon a shallow riuer, where there is little or no danger: but vpon the maine Ocean, especially if the Sea begin to swell and rage, wee dare not trust vnto his skill. What vile and base vnbeleefe is this? The Prophet

Psal 46. 1. 2. 3. David was otherwise affected when hee saith, God is our hope, and strength, a helpe in troubles ready to bee found. Therefore will we not feare, though the earth be moued, and though the mountaines fall into the middest of the Sea. Though the waters thereof rage, and the mountaines shake at the surges of the same. And therefore let vs be ashamed and grieved that wee haue been so heartlesse and hopelesse in great extremities.

Secondly, is it so, that all the perplexities and anguishes of the righteous shall end in ioy? Is this a priuiledge and prerogatiue peculiar vnto them? then how wretched and wofull is the condition of al the vngodly ones of the world, whose sorrow shall end in sorrow, and who shall goe
from

from their present paine and grieffe vnto perpetuall tortures and torments in hell fire? let them make merrie, and bee as iocund as they will for a time, and seeke to put away melancholie fits, as they tearme them; they haue a crop growing, as well as Gods children: but what is that? euen a crop of shame, and horroure, and anguish, which shall seize vpon their soules at vnawares, and that to their euerlasting ruine, and the viter destruction of their bodies and soules for euermore. And therefore as the godly are to bee exhorted not to enuie the prosperity of the wicked, though they flourish for a season; so are the vngodly to bee admonished that they doe not esteeme Gods Children to be miserable, albeit they be in heauinesse for a time: for their light and momentanie afflictions shall be recompensed with a farre most excellent and eternall weight of ioy and of glory: whereas the short and vaine delights of wicked sinners shall bee infinitely ouerpeised and weighed downe with the vnsupportable miseries, which, if not in this world, yet in that which is to come, they shall most certainly meete withall.

2. Cor. 4.

Thirdly, heere is matter of very great consolation to all such as are mourners in Sion, though they be weeping when others are reioycing, and fasting, when others are feasting; yet a time shall come, when sorrow and trouble shall flie away, and comfort and peace shall succeed in the roome thereof: God hath said it, and they shall finde it,

3

B b

that

Isaiah 4.
Psal. 37.

that it shall goe well with the righteous, and that the end of such men shall be peace.

But if we would be assured of this good effect of our afflictions, wee must practise these two rules :

1 The first is, to search, whether the crosses that lie vpon vs, doe come for any speciall sin of omission, or commission, whereof we are guilty : and if wee vpon examination finde it to bee so, let vs with all speede remoue that from before Gods eyes : otherwise we may be sure, that the more he loues vs, the more hee will afflict vs. If wee bee men or women after Cods owne heart, yet if we liue in such iniquities as are condemned by his word, he will still pursue vs as hee did *Dauid*, till hee haue reclaimed vs, and healed our sinfull soules of those wounds that Satan hath giuen them.

2 The second rule is, that if vpon triall made wee can see no speciall sin which hath procured Gods correcting hand vpon vs, or at least haue truly repented for the same, if there haue been any such committed by vs, then we should take the affliction to be sent of God, to try our faith, & to perfect our patience, and other vertues of the spirit in vs : and therefore we must possesse our soules in quietnesse, and labour to sow plentifully vnto the Spirit, that so at length we may reape abundantly of those comforts which the Lord hath treasured vp for vs.

He will certainly haue mercy vpon thee [at the voice of

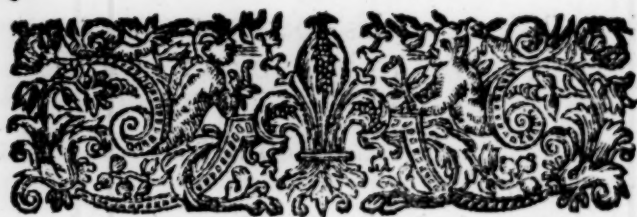
of thy cry] Whence this doctrine may bee gathered, that, The way to haue mercy from God, is to cry vnto God. But this point hath been handled else where. See the second Sermon on Lament. 3. Doct. 6.

When he heareth thee, he will answere thee.] Hence note, that wee are not more ready to aske then God is to grant our requests. See booke of the tenne Sermons, the fourth Doct. of the 4. Sermon, where this point is handled.

FINIS.

B b 2

A



A BRIEFE DIS- COVRSE TOVCHING the extinguishing of the Spirit.

Of extinguishing the graces of the Spirit.

1. Theſ. 5. 19.

THe Apostle vpon great and weightie consideration, deliuereth this precept vnto the Theſſalonians, *Quench not the spirit*: for though all those be worthily and iuſtly condemned, that neuer taſted of the ſpirit of God, yet a more fearefull condemnation is like to come vpon them, that hauing once receiued ſome giſts thereof, doe afterwards loſe the ſame againe.

Now as concerning this Church, when the Apoſtle ſaith, *Quench not the ſpirit*, it doth euidently appeare, that they had receiued the Spirit. For as fire cannot be ſaid to bee quenched where it is not; ſo neither can the ſpirit in thoſe that haue it not. Wherefore let vs know that this precept doth properly belong to them that haue receiued the ſpirit of God, and they eſpecially are to make
vſe

vse of it. As for others, it cannot profit them, vnlesse that, as the seed lying in the ground a long time, doth afterward bud and become fruitfull; so this continue in their mindes, till they haue tasted (in some good sort) of the spirit of God, and then breed in them some carefulnesse that they doe not quench it.

But for the further clearing of this text, two Questions may be answered.

The first is, how wee may know whether wee *1. Question.* haue the spirit or no?

For answere to which we must vnderstand, that *Answ.* as he knoweth best that he hath life that feeleth it in himselfe, so it is for the spirit of God, &c. yet if we would know this more particularly by the effects thereof, let vs marke these that follow.

First of all, if there bee nothing in a man but *Effects of the* that which by nature and industrie may bee attained vnto, then surely he hath not in him the spirit *Spirit.* of God; for that is aboue nature, and worketh supernaturall effects: in which regard the Apostle doth set the spirit of God in opposition against the spirit of the world, saying, *We haue receiued the spirit, not of the world, but of God. 1. Cor. 2. 24.*

Secondly, consider whether there bee in thee *2* any alteration, and change: for in regeneration, there must be a corruption of sin, so that as seed in the ground, so sinne in our soules may decay, that the new man may be raised vp, the spirit of God taking possession of our soules. Therefore the Euangelist *John* maketh this the first worke of the *Ioh. 16. 8.*

Iſa. 67. 25.

Matth. 11.

The Spirit
worketh by
degrees.

1

A generall a-
stonishment.
Rom. 8. 15.

Rom. 7. 8.

2
Weaknes of
vnderstan-
ding.

1. Cor. 2. 14.

3
Corruption of
iudgement.
Phil. 1. 9. 10.4
Rom. 8. 6. 7.
The vnreaſo-
nablenes of
reaſon.

ſpirit, that it ſhall *conuince the world of ſin* : which is ſo needfull, that without it Chriſt Ieſus can neuer enter into the heart : for hee promiſeth to dwell only with them, that are *humble in ſpirit, and contrite in heart*, through the ſight of their iniquities, and of Gods diſpleaſure iuſtly deſerued for the ſame : and calleth thoſe alone vnto him that are *wearie, and heauie laden*, groning and ſighing vnder the burthen of their finnes. Thus wee ſee, that to be rebuked in our conſciences in this ſort, is the firſt worke of the Spirit, which is alſo wrought by degrees. For firſt there is a great and general aſtoniſhment by reaſon of all thoſe great and enormous finnes that wee haue committed ; and this doth ſtrike vs downe, it doth terrifie vs, and hold vs amazed wonderfully. Then it dealeth with vs more particularly : it bringeth vs vnto a ſpecial grieve for ſpeciall finnes ; it doth bereaue vs of our chiefe deſires ; and bringeth vs out of conceit and liking with the beſt things that are in vs : for then it doth diſplay before vs the vanity and darkneſſe of our vnderſtanding, how vnfit and vnmeet wee are to vnderſtand and conceiue thoſe things, which doe aboue all other moſt concerne vs : Then doth it let vs ſee the corruption of our iudgement, how in things belonging to God wee bee as bruite beaſts, not *able to diſcerne things that differ*, nor to put a ſound difference betweene good and euill, then doth it let vs ſee that our reaſon is vnreaſonable, nay that it is hurtfull vnto vs, a great enemy to faith, and a great patron of infidelity
and

an vnbeleefe. Then it commeth to our affecti-
 ons, and turneth them vpside downe: it turneth ⁵ The sinknes
 our mirth into mourning, our pleasure into paine-
 fulnesse, and our greatest delight into most bitter of our affe-
 grie. If it doe proceed further, and come once to tions.
 the heart, and to the stomacke and courage that is A&2.
 in vs, then it cutteth vs to the quicke; then doth it Iam.4.
 at once cast vs downe in humility vnder the hand
 of God, whereas when wee had to deale with
 men, we were as stout as any, and would nor start
 for the best. Wee had reason to say for our selues,
 and courage to defend our selues against all them
 that did deale with vs: but now the spirit draw-
 eth vs into the presence of God; it letteth vs to
 see that wee haue to doe with God, and that our
 strength is weakenesse in respect of him. Then do
 our hearts begin to faile vs; then doe wee lay our
 hands vpon our mouthes, and dare not answer. Iob 39. 32.
 Behold heere how the spirit worketh in conuin-
 cing mens consciences of sin: which whosoever
 can finde in himselfe, hee may assuredly say, that
 the spirit of God is in him indeed.

The third note and effect is, the bringing on ³
 forward of this work vnto iustification: for when Iustification.
 the spirit hath brought vs thus farre, then doth it
 begin to open vnto vs a doore vnto the grace and
 fauour of God. It doth put into our mindes that
 there is mercy with God, and therefore stirreth vs
 vp to seeke mercy at his hands: afterward it doth
 let vs see how Christ suffered to take away the
 sinnes of the world, that in the righteousness of
 Christ,

Effects of iustification.

1. Ioy.
1. Pet. 1. 8.
Rom. 5. 2.

2. Peace.
Rom. 5. 1.
Philip. 4. 6.

4. Readinesse
to doe good.

Christ, we may looke to be iustified before God. And this it doth not let vs see only, but doth effectually worke a sure perswasion of it in our hearts, and confirmeth the same by two notable effects.

The first is a ioy most vnspeakeable and glorious, wherewith our hearts must needs be wholly taken vp, and rauished, when we see our selues by the righteousness of Christ, of the free mercy and grace of God, redeemed from death, deliuered from hell, and freed from the fearefull condemnation of the wicked.

The second is the peace of conscience, which indeed passeth all vnderstanding. While sin, and the guilt of sinne remained, there was no peace, nor rest, nor quietnes to be found, but feare within, terrours without, and troubles on euery side: but when once sinne is nailed to the crosse of Christ: when the guilt thereof is taken out of our consciences, and the punishment thereof farre removed, then must needs ensue great peace, because God is at one with vs: and for this we haue the warrant and testimony of the spirit: for flesh and blood cannot worke in vs this holy and heauenly assurance.

And hereof doth arise a fourth note, to wit, the life and nimblenes that is in vs to doe good: for when a man doth finde fauour from God, for the forgiveness of his sins, then the loue of God constraineth him, and that ioy which hee conceiueth enforceth him, and putteth life into him for the perform-

performance of those things, which are pleasing vnto God. Then he beginneth to finde himselfe, not only reclaimed from euill, but also framed to that which is good. Then is his vnderstanding enlightened to see into the mysteries of godlines, then is his iudgement reformed, so that he is able to discerne betwixt truth and falshood, betwixt that which is good, and that which is euill. Then 1. Thes. 5. 23. are his affections in some good measure altered: his desire is set, not vpon earthly, but vpon heauenly things: his ioyes are not in earth, but in heauen: his anger is wasted and spent, not vpon his owne priuate cause and quarrels, but his owne sinnes, and vpon whatsoever hindreth the glory of his God. This is the life of God in him: thus Ephes. 4. 18. he liueth that hath receiued the spirit, and thus he Rom. 8. 2. leadeth his life continually: for they that haue receiued the spirit, are led by the spirit, and doe liue accordingly, bringing forth the fruites of the Gal. 5. 22. spirit.

But this hath frailtie ioyned with it, and men through weakenesse may soone fall: therefore if notwithstanding that, we will know whether we still retaine the spirit, wee must try our selues by these rules:

First, if through infirmitie wee haue fallen, (as who doth not) and will know whether thereby Iam. 3. 1. wee haue lost the spirit of God, or no, let vs examine, what liking or misliking we haue of sinne: Notes of the spirit after slips. for if wee still hold our former hatred of that, and 1. Hatred of sinne. the oftener we fall, the more thoroughly & deadly

C.c

hatred

hatred wee conceiue against it, vndoubtedly that frailty hath not as yet deprived vs of the spirit; for this holy detestation of sin is a fruit of the spirit.

2. Sorrow for
sinne.

2. Cor. 7.

Secondly, consider how it standeth with thy sorrow: for so long as thy sorrow for sin encreaseth, it cannot be, that the spirit should bee quenched in thee.

3. Care to a-
uoid it.

Rom 7.

Thirldy, trie thy care, and if thou find thy selfe more carefull both to fight against sinne, and to preuent it, by auoiding the occasions of it, then know, that not it, but grace hath dominion in thy heart.

4. Greater
zeale in well
doing.

2. Cor. 7. 11.

Ephes. 4.

But the last is most certaine, and that is this, when thou art carefull to redeeme that, which by thy fall thou hast lost, and hast a care to runne so much faster forward, by how much more thou hast been letted by thy fall: then it doth appeare that the spirit is in thee, yea it is liuely and mighty in operation, and such as shal neuer be taken from thee, vntill the day of Christ.

Now further, when the Apostle saith, *Quench not the spirit*, he implieth that the spirit is in some respects like vnto fire; therefore if wee doe but a little consider of the nature of fire, we shall a great deale better iudge of the spirit.

1
The proper-
ties of the Spi-
rit whereby it
resembleth
fire.

Rom. 8. 13.

2

First of all, it will consume things that are combustible: and therefore lighting vpon straw, stubble, &c. it bringeth all to ashes: so doth the spirit in our soules waste, and at length bring to nothing all noysome lusts whatsoever.

Secondly, fire doth purge and purifie things: and

and so doth the spirit purge vs from the drosse of Ioh. 15. 2.
sinne daily more and more, that we may bee holy Act. 15. 9.
temples for him to dwell in.

Thirdly, fire giueth light euen in the darkeſt 3
places: and ſo is the ſpirit a ſhining lampe, euer I. Ioh. 1. 5. 6.
giuing light vnto vs in the miſt of the darknes of
this world.

And laſt of all, fire giueth heate, and withall 4
doth as it were put life into thoſe things which
are capable of life: for whileſt a man is frozen and
ſtarued, he is numbed, and as it were without life:
but being brought to the fire, hee is reuiued, and
cheered, and then becommeth actiue and nim-
ble: euen ſo doth the ſpirit ſet vs on heate, and in-
flameth vs with a zeale of Gods glory, with a care Coloſ. 2. 13.
of our dutie, and with a loue of all mankind; yea Ephes. 2. 1.
withal it putteth life into vs to walke in that good
way which leadeth vnto life.

Thus we ſee what likelihood there is between
the ſpirit and fire, for which cauſe it is ſometimes
called fire: as Matth. 3. 11. Therefore as truly and
certainly as we may ſay there is fire where we ſee
ſtraw or ſticks conſumed, gold or ſiluer purged,
great light in darke places, or great heate and liue-
lineſſe in bodies that were benumbed before: ſo
truly may wee ſay, and ſo certainly may wee per-
ſwade our ſelues that the ſpirit of God is in vs,
when wee ſee our corruptions conſumed, our
ſoules purged, our hearts inlightened, and made
hot in walking, and working according to that
light.

2. Question.

The second question to be considered, is, whether that man which hath once truly tasted of the spirit, may lose it, and haue it quenched in him?

Answer.

To this it may be said, that because the spirit of God commeth to, and worketh in diuers men diuersly, and in diuers measures, therefore wee must consider of the diuers working of the spirit, and then frame our answer accordingly.

Seuerall operations of the spirit.

1

Matth 13.
Luk. 8.

First then there is a lighter and lesser worke of the spirit, which may be quenched: as appeareth in the two kinds of grounds, Luke 8. to wit, the stonie and thornie ground, which doubtlesse felt some working of the spirit; for they are said to receiue the² word with ioy, and to belecue for a time, though after either the pleasures and profits of this life did choake the graces of God, or else the fierie heate of persecution did drie them vp, not being such sanctifying graces as are bestowed vpon the elect. If any would see the truth of this more cleerely, let him reade, Hebr. chap. 6. vers. 1. 2. 3. 4. 5.

2

1. Pet. 1. 23.

1. Ioh. 3. 7. 8.

There is a second kind of working of the spirit, which is more effectually, which can neuer bee lost. This *Peter* describeth, saying, that the chosen of God are begotten againe of the immortall seede of the word: this is not a light but a deepe tasting of the word, whereby men are regenerated and begotten vnto God. The Apostle *John* setteth down another note of this, saying, that they that are thus borne againe, doe not sinne, that is, they cannot make an occupation of sinne: they cannot fall
flat

fla away by sinne: and why? euen because *the seed of God abideth in them*, euen that seed where- by they were begotten againe, which will abide in them euen vnto the end, so that they shall nei- ther by secret seducements, nor by open violence *be taken out of Gods hands.*

Matth. 24. 24.
Ioh. 10. 28. 29.

Thus then we see the question answered: nei- ther must it be strange, much lesse offensiue vnto vs that the Lord should take some, and leaue o- thers; or that he should work effectually in some, for their eternall saluation, and more slightly in o- thers, for the encrease of their condemnation: for thus hath God dealt euen from the beginning, and that most righteously, because hee may doe with his owne what he will: Rom. 9. 20. 21.

Let vs see rather what vse we may make of it.

First, let vs take heed of quenching any grace of God.

Secondly, still labour to haue a greater measure of gifts, seeing small gifts may be taken away.

Lastly, let vs learne to put a difference between hypocrites and sound Christians: for the one sort endureth but for a time, but the other lasteth for euer.

But if yet wee require a clearer difference be- tween these seuerall operations of the spirit, let vs marke these rules:

First, let vs trie what insight wee haue into the word of God; certaine it is that both the godly and wicked are enlightened, but diuersly: for the knowledge of the godly is certaine and distinct,

Rules to try whether the spirit haue wrought in vs in a sauing manner.

1

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Concerning
knowledge.

1

and therefore in particular things they are able to apply the threatnings of God for their humiliation, and his promises for their consolation: whereas the knowledge of the wicked is confused, and causeth them to apply nothing to themselves for good.

2

Againe, godly mens knowledge is sufficient to direct them both generally, and in particular duties: whereas the knowledge of the vngodly is onely generall.

Heb. 6.

Lastly, the knowledge of the one continueth with them vnto the end; but the knowledge of the other leaueth them in the end. Therefore is the knowledge of the godly for the cleerenesse, certainty, and sufficiencie of it, compared to the Sunne: and the knowledge of the wicked to the lightning, which is onely for a sudden flash, and when it is gone, men are more dimme-sighted then they were before. Thus wee see one difference in their iudgements.

2

Concerning
the affections.
1. Desire.
Psal. 78. 34.

Secondly, let vs come to their affections. Certaine it is, that the wicked do desire the helpe and fauour of God, but the difference stands in the cause why: they seeke helpe onely because of some extremitie they are in; and sue for the fauour of God, because they would bee freed from griefe: and therefore it is vsuall with them to say; Oh that I were out of this paine! oh, that this my sorrow were taken from me! by which speeches they shew, that so they might be at rest and ease, they would little weigh of the helpe and fauour of

of God : but the godly finde such sweetnesse in his lyue, that they count it better then life it selfe : *Psal. 63. 3.* in so much that for the obtaining thereof they can be content to forgoe all the pleasures of this life, *Matth. 13. 4.* yea and to suffer whatsoeuer it shall please the Lord to inflict vpon them.

Further, not the godly onely, but the wicked *2. Sorrow.* also are grieued when they haue sinned : but the wicked doe therefore sorrow, because their sinne hath or will bring some punishment vpon them : and the godly sorrow chiefly because they haue *Psal. 80. 7.* offended God, and giuen him occasion to withdraw his fauour from them.

The third difference is in their loue: for though *3. Loue.* both of them doe loue God, yet it is after a diuers manner; the one of sincerity, the other for wages onely. A poore child that is taken vp, fed, and cloathed, will loue him that doth thus feede and cloathe him : but if hee receiued no more of that man then of another, he would like him and loue him no better then another : euen so it is with the wicked; if their bellies be filled, their barnes stufed, and they haue their hearts desire, they loue God indeed, but onely for their bellie and their barnes. Thus did *Saul* loue God for his kingdom; *Achitophel* for his promotion; *Iudas* for his place of Apostleship : but what became of their loue? *Saul* a little afflicted, forsooke God; *Achitophel* somewhat crossed in his deuices, and disappointed of his hopes, hanged himselfe; and *Iudas* for gaine betrayed Christ.

Some

Rom. 5.

Psal. 116. 1.

2. Pet. 1. 2. 3. 4.

Iob 13.

Some experience of this wee may see among vs: Courtiers will be professors, and Schollers of ripe wits will be religious, if that Courtiers may become Counsellors, and Schollers may bee preferred to the chiefeſt places; but if promotion come not, then is their profeſſion forſaken, and their religion laid aſide: and yet that is not all, for either they waxe prophane in their liues, or hereticall in their opinions. Doe the children of God loue on this manner? No, the holy Ghoſt which they haue receiued in effectuall manner, doth ſhed the ſeede of loue in their hearts, and doth worke in them a ſpeciall liking of his goodneſſe, and of his holineſſe, ſo that they loue him not for his bleſſing alone, but chiefly for himſelfe: as the naturall child loueth his father naturally, and though his father beate him, yet he beareth it, and ſtill loueth him. They haue powred and infuſed into them a godly nature, ſo that they doe freely loue God their father: and though hee afflict them, or croſſe them in their deſires, yet they loue him, and in loue performe their obedience vnto him continually. Therefore *Iob* ſaith, *Though hee kill me, yet will I truſt in him.* And this is the third marke or rule whereby to proue and trie our ſelues.

3 The laſt rule is in conſidering the effect of Gods mercies receiued. For herein do the wicked ſhew their wickedneſſe two waies.

Fiſt on the right hand, the mercies of God do worke in them a wonderfull contentation, but
not

not such as causeth them to returne the glory vnto God, but rather to ascribe it vnto themselves: for the graces of God do puffed them vp, & make them conceited in themselves. Hereof there ariseth a great security, which bringeth first neglect, and after contempt of all good meanes. On the left hand others offend, being neuer pleased nor contented with that they haue: nay indeed forgetting, or lightly esteeming that they haue, and still desiring new. These men besides that they are vnthankfull, they doe also murmure and grudge against God, and are neuer pleased with him. Betweene these two doe the children of God hold a middle and euen course, and therefore wee shall see these things in them. First a sight and acknowledgement of their wants, which cause them to long for the *sincere milke of the word*, that thereby their wants may bee supplied, and their graces increased: and so farre are they from being lifted vp with pride, that they reioyce when their pride may bee pulled downe, whether by rebukes, or threatnings, or corrections from the Lord. For they know that if *Paul* needed meanes of humbling, (2. Cor. 12.) much more doe they.

Besides, as they desire the word, so they waite vntill it please the Lord to worke further in them thereby: and this waiting is as earnest as theirs, who hauing watched all night, do wait and looke for the dawning of the day.

Secondly, as they see their wants, so doe they *Psal. 119. 10.* also see the graces they haue receiued, and are for

D d

that

that time well apaid and contented therewith: and therefore as their wants doe humble them, so Gods graces doe comfort them: and as their wants do call vpon them to seek more, so the gifts they haue, prouoke them to be thankfull for that they haue receiued. And thus much for the last rule of triall. These forenamed properties whosoever can find in himselfe, he may bee assured that the spirit hath wrought in him so effectually, as that it shall neuer be taken from him.

But what then? may such cast off all care? No, the Apostle saith vnto such, *Quench not the spirit.* And not without cause: for though the spirit it selfe can neuer bee vtterly taken from them, yet doubtlesse if pride, security, or any other sinne begin to take place in them, the graces of the spirit may decay, and their cleare vnderstanding, and comfortable feelings may be gone, so that in their own and others iudgements, the spirit may seeme to be quite extinguished.

Neither must this seeme strange: for if the Image of God which was more perfectly placed in *Adam*, might be quite lost, then no maruell if the graces of the spirit bee drowned in vs for a time. The Galathians were truly regenerated, and had receiued Christ into their hearts: yet their graces were so choked and quenched, that hee was as it were without fashion or forme: so that the Apostle did as it were trauell againe, vntill Christ was fashioned anew in them. *David* also vpon the committing of his sinne was brought vnto

vnto that case, that he prayed God to *create in him* Psal. 51.
a new spirit. What, was the spirit quite gone? No,
 for by and by after he prayeth that God *would not*
take his holy spirit from him: but the graces thereof
 were wonderfully decayed, and therefore he desi-
 reth that they might be renewed.

But that none may abuse this doctrine, let vs
 consider what punishments doe follow vpon the
 quenching of the spirit in this sort.

Evils that
 follow vpon
 quenching of
 the spirit.

First of all we must know, that though the spi-
 rit bee not gotten by our labour, yet that is requi-
 red for the obtaining of it, and it must cost vs
 much paines ere we can get it into our hearts: all
 which seemeth to be lost when the graces of the
 spirit are withered.

1

Secondly, all that peace and ioy, before spo-
 ken of, is gone, with how great griefe and woe
 they know that in any measure haue tasted of it.

2

Thirdly, for that time they haue no heart to do
 good, but are made vnprofitable burthens to the
 earth.

3

Moreouer, such are in danger of falling into
 reproachfull euils, and so to procure the sharp cor-
 recting hand of God vpon themselves, who hath
 said, that *though hee will not take his mercies utterly*
from his children, yet hee will visit their sinnes with
the rod, and their iniquities with scourges: as he dealt
 with David.

4

Last of all, when the graces of the spirit of God
 are once decayed, they cannot bee repaired but
 with very much sorrow: for what a griefe will it

5

be to call to mind our former transgressions; to aggravate them by all circumstances, to apply the terrible threatnings of the law to our stonie hearts, and the like? The consideration of all which discomforts, should cause vs to beware how we quench the spirit.

Yet here is matter of comfort also: for though we may suffer a great decay of Gods graces, yet by the rod or by the word, or by both, they shall be renewed in vs againe.

*A Discourse of murmuring in the time
of affliction.*

MAny men hearing of the often murmurings of the Israelites, doe iudge them the worst people vnder the Sunne: but such doe little consider, either the temptations whereby they were prouoked to murmur, or the corruption of their owne hearts, which will as bitterly murmur vpon lesse occasion. For albeit they were an obstinate and stiffe-necked people, yet heerein they were vehemently tempted, that they came from plenty in Egypt, to scanty in the wilderness, hauing neither meate nor drinke for all that multitude, being sixe hundred thousand men, besides women and children. Wherefore let vs cease to wonder at this people, and in them see our owne corruption. For do not many amongst vs, beholding the abundance which the Lord hath bestowed

wed vpon Magistrates or Ministers, for the discharge of their duties, doe they not (I say) rather murmur at it, then shew themselues thankfull for troubles that they are freed from, and for sufficiencie that the Lord hath giuen them to liue vpon?

True it is, that notwithstanding the greatnes of this peoples temptation, their sinne was very hainous; for Gods mercies had been wonderfull towards them euen immediatly before, and that the vnthankfullest of them had been driuen to confesse: yet did they wish to returne to their former bondage, rather then to be brought to such straits: but notwithstanding the grieuousnesse of this their sin, many now adaies come nothing behind them: for their eyes are so vpon their wants, that the want of one thing which they doe desire, though it be but small, doth more disquiet them, then manifold blessings do comfort them, to make them thankfull. Psal. 106.

But this discontentment we must bee armed against: which wee shall bee if wee can receiue the fauour of God for it selfe, though it come alone, yea though trouble doe come therewith: for hauing it, wee haue all things, and wanting it, wee haue nothing. Againe, if wee haue it, no misery can make vs miserable: and if wee haue it not, in greatest prosperity we are most miserable.

But the Israelites here dealt after a cleane contrary manner: for the want of bread in the wilderness, being but for their bodies, did make them

to despise their great and wonderfull deliuerance out of Egypt, which was vnto them a signe of their spirituall deliuerance. And this is the nature of all worldlings; they had rather forgoe many spirituall benefits, then one corporall commodity: they grieve more at the losing, and reioyce more at the hauing of wealth, then of godlinesse.

But to returne to the point in hand, with murmuring is so great a sinne, it shall be profitable to consider of some remedies against it.

Remedies against murmuring.

Now for as much as impatiencie proceedeth from infidelity, the remedie therof must be fetched from faith in Gods mercies, in the merits of Christ, in the hope of the resurrection, and in Gods fatherly providence.

- 1 First (I say) Gods rich mercy, and fauourable dealing with vs, being duly considered, cannot but worke in vs patience: for seeing that the Lord forbearth vs, and that when for the ripenesse of our sinnes he might confound vs, hee doth rather heape blessings vpon vs, this cannot but bridle vs from murmuring, though all things fall not out according to our hearts desire. Especially seeing that the Lord will deal with vs still as he did with the Israelites, that when ordinarie meanes failed, had extraordinary prouision made for them; the clouds giuing them bread, and the rocke water, to teach vs that man liueth not by bread only (as *Moses* applieth it, *Deut. 8.*) but by the word of God.

- 2 A second remedie is, to haue a liuely faith in the worke of our redemption, to wit, the remission

sion of our sins, the imputation of Christ his righteousness, and inherent sanctification.

First then if we can stedfastly beleue that God for Christ his sake hath freely forgien vs all our sinnes, and giuen his sonne, that in him we might be blessed, we cannot but be assured, that *with him* Rom. 8. *he will giue vs all things.* For seeing sin, which is the cause of all miserie, is taken from vs, wee may bee sure that no crosse shall euer hurt vs.

Againe, if wee could beleue that as God doth lay our sinnes vpon Christ, so he doth impute his righteousness to vs, how should we doubt of food or raiment, &c? For by this meanes hee is made our mercifull and louing father, who is for power, able, and for will, readie to helpe vs in all extremities. And thus doth he abide for euer, and is neuer changed.

To these two former, must be added the second part of our redemption, namely, the sanctification of the spirit, which if we feele in our selues, may be a great helpe vnto vs against impatiency: for it is a greater thing to sanctifie a sinner, then to worke wonders in nature. Therefore if we can beleue in our hearts that God is able to make of sinfull and wicked men, iust & righteous; of whoremongers, chaste persons, &c. and that he is able and willing to deliuer vs from all our corruptions, be they neuer so strong by nature or custome; if, I say, wee can giue credit vnto this, why should wee euer doubt that hee will faile vs in outward things?

Further, if we can beleue that God hath prepared

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red a kingdome for vs, and that he will raise vs vp at the last day in body & soule to enioy the same; how can wee but bee assured that hee will giue vs lesser matters, euen the things of this life?

5 Another thing to stay our hearts vpon when murmuring doth assaile vs, is faith in Gods prouidence; which is either generall or particular.

The generall prouidence of God must be considered, first in the creation of all things: secondly in the preferuation of them.

Gen. 1. 3.

Doe wee then belecue that the Lord made all things of nothing, and shall we doubt of his ability to prouide for vs? When God created light before the Sun, the Moone, or the Stars: and caused grasse to grow vpon the earth, before there was either raine or dew to water it, he did thereby teach vs: first, that we should not put too much trust in them whilest we haue them; and againe, that rather then wee should suffer hurt by the want of light, grasse, or other such things, the Lord both could and would prouide for vs without them. Yet now if wee should not haue the Sunne, wee would thinke that light were taken from vs: and if wee wanted raine, wee would soone thinke wee should neither haue grasse, nor corne: but the Lord hath ordained these meanes to serue his prouidence, not for himselfe, for without them hee can easily helpe vs, but for our weakenesse, who otherwise could not easily be assured of his goodnesse.

Secondly, we must belecue that God preserueth
all:

all : so that a sparrow doth not fall to the ground Matth. 10.
without his providence, and hee hath a great care
of beasts, and fowles : doth the Lord provide for Matth. 6.
these, and will he not provide for man, for whom
these were made, and are are preserved : Hereunto
we must ioyne the particular providence of God :
Hath he made our bodies, and will he not cloathe
vs ? hath he giuen vs life, and will hee not minister
vnto vs food for the sustaining thereof ? He could
provide for the Israelites in the barren wildernesse
fortie yeeres together : yea he could preserve *Mo-*
ses and *Elias* fortie daies without any meate at all :
which evidently proueth that Gods blessing is
all in all, whether there be meanes or no meanes.

Dauid obserued by experience, that the righte-
ous seed of the righteous was *neuer forsaken*, nor Psal. 37.
begged their bread : and if wee could bee righteous
as then many were, wee should find the same true
in our owne experience as he did.

These things well considered, will worke in vs
a patient minde, the properties whereof are,

First, to be contented with whatsoeuer the Lord Properties of
sendeth, alwaies acknowledging godlinesse to be a patient
great riches : for we ought not to seeke great mat- mind.
ters, nor suffer our desires to bee carried after high Philip 4. 11
things : for this did the Prophet *Jeremie* rebuke in Ier. 45. 4.
Baruck. And Christ would haue vs to pray onely
for our daily bread : which also was *Iacobs* prayer, Gen. 28.
that he might haue food and raiment, wherewith
the Apostle would haue vs to *be content*. 1. Tim. 6. *Let vs first*
seeke the kingdome of heauen, &c. and then, if the

Plalm. 4.

Lord giue plenty, let vs be more thankfull and seruiceable : if not, his fauour is sufficient of it selfe, and we shall bee more comfortable with a little, then other, are in great abundance without that. But if we cannot rest in the fauour of God, though wee want these outward things, it is certaine wee doe not truly esteeme it, neither haue wee at that time any comfortable assurance of the remission of our finnes.

2. The second property of a patient mind is, simply to giue vp it selfe vnto God, and to commit it selfe into his hand, waiting at all times for helpe from him, who onely is the author of all goodnes, yet neither prescribing the meanes, nor appointing the time, nor in any case indenting with him: for the Lord will haue the disposition of his mercies free vnto himselfe, to giue and bestow, when and where, and how it pleaseth him, and as it may most make for his glory : and therefore wee must wholly resigne vp our selues vnto him. Which if we can doe, so mercifully doth God vse to deale, that when we least desire outward things, then we shall haue them : and when wee freely giue them vp to him, he will giue them to vs againe.

Abraham gaue vnto the Lord *Isaac* his sonne, which when the Lord did behold, hee quickly gaue him his sonne againe : and so will hee deale with vs still. The readiest way to retaine life, goods, &c. is to yeeld them vp wholly into Gods hands : not with this condition, that he shall giue them to vs againe, (for that were to mocke the Lord)

Lord) but without all care to haue them, we must giue them to him, being heartily well content for his glory to forgo them, and then if they be good for vs, wee shall receiue them againe: if not, wee shall receiue some spirituall grace, which shall better supply the want of them. Yea the infinite wisdom and mercy of God doth wonderfully appeare herein, that sometimes hee keepeth vs long without these things, because that if we had them, he seeth that we would abuse them, and preferre them before spirituall blessings. And sometime the Lord, seeing our small regard of spirituall things, will by the want of these outward things, bring vs to make greater account of them, that when wee can well want the one, and highly esteeme the other, we may haue both together.

FINIS.

STC 6938

A₂ title lacking.



TO THE RIGHT

HONOURABLE ANNE, LA-

DY WAINTVORTH, in-

crease of all true honour and

happinesse, &c.

(**)



Ight Honourable, may it please
you to take in good worth my
bold attempt, in presuming to
recommend vnto your fauoura-
ble patronage these Sermōs fol-
lowing. Your honours vnderfer-
ued respect of me, made me de-

sirous to testifie my vntained thankfulnesse: which
I could not imagine how with greater conueni-
encie to expresse and manifest, then by taking
hold of this present occasion; especially conside-
ring that your constant and more then ordinarie
pains-taking to heare such holy instructions, is a
sufficient argument to euince your loue and liking
of the matter therein comprised: and your good
regard of the authors (well knowne vnto me)
gaue me occasion to thinke that their labours, in
this sort offering themselves vnto your eye, would

THE EPISTLE DEDICATORY.

be no lesse welcome then formerly they haue
beene, being in another manner presented vnto
your eare.

Concerning the Tract of Zeale annexed to
these Sermons, it is a collection of diuers rules
which I heard & read touching that subiect, prin-
cipally of such as were scattered heere and there
in Maister R. *Greenhams* Workes : which being
exceeding vsfull, I thought good to gather them
into one (with an addition of sundrie proofes of
Scripture) for the ease and helpe of those that are
well affected, especially of such whose abilitie will
not reach to the price of that great volume of M.
Greenhams labours.

And thus humbly beseeching your Honour to
pardon my boldnesse, and to beare with my ma-
nifold defects which shall be found in the pen-
ning of these Sermons, I recommend you to the
gracious protection of the Almightye.

Your Honours

according to my poore abilitie

readie to be commanded,

JOHN WINSTON.



THE POINTS OF DOCTRINE HANDLED IN THE SERMONS following.

SERMON I.

DOCT. I.



He first steppe to true and sound repentance, is, to be wounded and disquieted in our hearts for sinne.

2 Lawfull things must be done lawfully, and good things in a good manner.

3 With confession of sinne, must be ioyned earnest requests for pardon thereof.

4 The more sinfull any one is, the more foolish he is.

5 It is a wonderfull hard thing, to take downe the pride of mans heart.

6 The more speedily we iudge our selues, the more mercifully the Lord will deale with vs.

SERMON II.

DOCT. I.

Sinne brings men into marvellous straits.

2. Gods seruants neuer find so great fauour as with God himselfe.

3 God

- 3 God maketh his iudgements, sutable to our finnes.
- 4 When God sets in with his iudgements they shall be farre dispersed in a short time.
- 5 As God appointeth iudgements to be inflicted on his people, so he himselfe will see execution done.
- 6 A good man will lay a greater burden on himselfe then on another.

SERMON III.

DOCT. I.

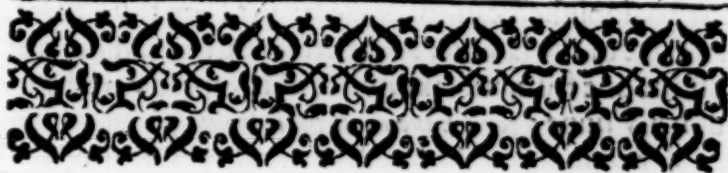
- A**lthough humane helps and earthly friends do faile Gods people, yet they are not helpelesse, nor hopelesse.
- 2 No outward thing comes neerer the hearts of Gods children, then the decay of good men.
 - 3 Deceitfull friends, are worse then open foes.

SERMON III.

DOCT. I.

- T**He more skilfully and artificially any contrines his ill purposes, the more fearefull destruction shall fall upon him.
- 2 The more wicked men boast of their mischieuous intents, the neerer mischief is unto them.
 - 3 No man hath the royaltie of his owne tongue, nor the ordering of his owne speech.

FINIS.



The first Sermon.

2. SAMVEL. 24. 10. 11. 12.

Verse 10. *Then Davids heart smote him after that hee had numbred the people: and Dauid saide vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now Lord I beseech thee, take away the trespassse of thy seruant, for I haue done very foolishly.*

11. *And when Dauid was up in the morning, the word of the Lord came vnto the Prophet Gad, &c.*



N these words is set foorth the repentance of *Dauid*, for his sinne committed in numbring the people, wherein the holy Prophet sheweth: 1. What meanes hee vsed to be reconciled vnto God, Namely;

1. First, that he was touched with inward remorse and hearty griefe for his offence: [*Then Davids heart smote him after that hee had numbred the people.*]

2 Secondly, that he made a particular and very earnest confession of his fault:] *I haue sinned exceedingly, in that I haue done.*

3 Thirdly, that hauing bewayled and acknowledged his sinne, he instantly craued pardon for the same: [*therefore now Lord I beseech thee, take away the trespassse of thy seruant, &c:* as if he should haue said, I haue sinned

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verie

very hainouslie, I cannot denie it: yet I am thy seruant, and one of thy familie, and therefore Lord cast me not off for one fault, but take notice of my sorrow, and pardon my sinne: for I haue dealt veris foolishly.

2

2 Secondly, he declareth what meanes the Lord vnto him the Prophet *Gad*, a worthy man of God, & *Dauids* Seer, who had bene ready from time to time to lay open the will of God vnto him, and in that regard was more reuerend in his eyes, and hee threatneth and denouiceth iudgement against him, that seeing his heart had beene lifted vp with pride, in regard of the multitude and strength of his people, God would meete with him in his owne sinne, and make his punishment to be suteable to his fact: and seeing he begun to be humbled for it already, and yet needed still further humiliation, he telleth him, that [the sword, or the famine, or the pestilence] must pursue his subiects, and make wonderfull hauocke among them, and therefore biddeth him make his choice which of them hee would haue to come vpon the land: for one of them hee must needes vndergoe, to further him in the worke of humiliation, as also to bring the whole Church vnto the like, who then had incensed the Lords anger against them.

Verse. 10.

Then *Dauids* heart [smote him] In that setting downe the repentance of *Dauid*, the holy Ghost taketh notice of this in the first place, that [his heart smote him] the Doctrine is, that.

Sound sorrow
the first step to
repentance.

The first step to true and sound repentance is to bee wounded and disquieted in our hearts for sinne, vntill our soules bee pierced, and as it were stricke through with the feeling of our corruptions, and of Gods displeasure, due vnto vs for the same, wee haue not made any entrance into the wayes of godlinesse, nor laid the verie foundation of the works of conuersion, therefore the Prophet *Isaiah* exhorting the *Israelites* to repentance, biddeth

Isaiah. 2. 13.

biddeth them, *rent their hearts*: that is, the first stone that must be laid in this building: their hearts must be crushed and broken, for the wickednesse committed a-*Note,* gainst the Maiestie of God; till then there is no turning vnto him: one may as well bid a prisoner that is in strong hold, and hath bolts and fetters vpon his heeles, walke abroade and take the fresh aire, and not remaine any longer in that darke & loathsome dungeon, as bid one that hath not his heart crushed & humbled to turne vnto the Lord: alas he is held fast in the chaines of Satan, and cannot stirre one foote to God-ward; therefore is it noted in those conuerts, *Act. 2. 37.* that *They Acts. 2.* *were pricked in their hearts*] when they began the worke of repentance, the rebukes of God had wakened their drowlie consciences, so that they saw their sinnes and Gods vengeance due vnto them, and the words of *Peter Psal. 45.* had gone through their hearts, euen as a two edged sword, and then they were fit to be soundly healed and comforted, when they had beene pierced, and thoroughly wounded by the Arrowes of God.

1 First, till the heart bee broken for sinne, there can *Reasons.* be no plaine confession of sinne, and therefore no repentance. Men naturally are like wilde Asse-Colts, nothing *Iob. 11.* will worke vpon them, nor bring them vnto any good frame or order; though they heare often of their faults, they will not acknowledge them, but be still vnruely and vntamed, as *Paul* was before his conuersion; so long as he was heart-whole in his owne conceit, though he had heard many excellent Sermons (no doubt,) yet hee was like a beast still, neuer bewailing nor confessing his grie- *Rom. 7.* uous offences, till the Lord had taken him downe, and *Act. 9.* thoroughly mastered him.

2 Nay further, men are so farre from taking paines to come to a true acknowledgment of their iniquities, till such time as there is a breach made into their hearts by godly sorrow, they doe not so much as desire to be

Math. 5. 4. 6.

deliuered from them, nor make any reckoning of Gods mercy for the pardoning of them: till such time as they become *mourners* for sinne, they cannot possibly hunger and thirst after righteousness. And indeed what reason is there that they should esteeme of that medicine which will cure, when they doe not feele themselves to be sicke? they thinke it a matter worth the looking after, to be freed from pouertie, from infamie, from the pestilence, &c. but as for the corruptions of their nature, and the sinfulness of their waies, they were neuer much troubled with them, and therefore they make little account to be deliuered from them. *See this poynt more at large in M. Dods Sermon on Isa. 1. Doct. 1.*

Seeing therefore that inward contrition for sinne is the first step to repentance, and that which killeth the roote of sinne, and setteth vs free from the power and dominion of it, and erecteth in our hearts a throne for Christ Iesus; the vse of this point is,

Vse. 1.

First for reproofe of those that perswade themselves, and beare others in hand that they haue truly repented, and doe continually confesse their faults, and aske pardon for them: but what griefe and paine haue they had in their hearts for their sinnes? nay, they thanke God, they were neuer terrified nor troubled in their consciences. Do you thanke God for this? it is in effect to thanke him for that you want the first and principall note of true conuersion: if your harts haue neuer beene pricked and stung with the sense of your vilenesse and wretchednesse, it is because you are senselesse: for there is cause sufficient why you should be grieved; and the lesse you haue had, the more you are likely to haue, if not heere, yet in the world to come, and at that day when you shall be most vnwilling of it.

Luke. 6.

Reuel. 6. 16.

Vse. 2.

Secondly, heere are those to be reproofed that run into farre greater excelsse of sinning than euer *Dauid* did, breaking forth into grosse and foule euils, that cue-

fic

ric body seeth and knoweth, and condemneth, and yet they passe them ouer slightly, and carelesly, as if they were matters of nothing. When *Dauid* did but cut off the lap of *Sauls* coat, his heart smote him, and was grieved within him, in that he was so neere vnto sinne: what then shall we thinke of those that doe not cut off the lappe of the coate of an enemy, but are iniurious to their friends, and cruell against their brethren, that breake couenant and promise, sinne against God, blaspheme his name, profane his Sabbaths, and the like, and yet none of all these do soundly worke vpon them, nor much trouble them? surely such men are not of *Dauids* spirit, and therefore not being broken hearted heere, they shall be broken and crushed in peeces with the vnsupportable weight of Gods vengeance heereafter.

Thirdly, sith this inward touch for sinne is a thing so *Use. 3.* necessarie, let vs hence learne to labour for it, and to keepe tendernes of heart when we haue obtained it: for that sorrow which breaketh the heart, doth withall breake the necke of sinne: and therefore when the Lord doth checke & controle our consciences, let vs esteeme it as a great mercie, and not let such stroakes passe without their right vse, but let vs goe to God and to his children for helpe and direction, and then that little sparke of the fire of God in our soules, being fed & nourished, will grow in the end to a great flame. Now that our harts may be kept alwaies tender & sensible of those checks which Gods spirit giueth vs, let vs vse these meanes that follow.

First, let vs lay vp in our hearts the weapon of God, Meanes to get tendernes of heart. euen the sword of the spirit, whereby our hearts may be wounded, as often as need requireth: for vnregenerate persons wanting that weapon, will rather defend, then smite themselues when they haue offended, and euery childe of God hath somewhat of old *Adam* in him, in

Iohn. 16. 8.

Ezeck. 36.

Ier. 31.

which regard he must be more carefull to vse the sword of the spirit, for the piercing of his heart when any sinne is committed by him: withall praying for the spirit of grace which will conuince the conscience when it is guiltie, so that it shall haue nothing to say in defense of it selfe, but very much for the condemnation of it selfe: as is euident *Ezec. 36. 27.* whereby we may obserue, that when God hath giuen his spirit vnto his elect, and (as it is in *Jeremy. 31. 33.*) withall *written his lawes in their hearts, then they shall remember their owne wicked waies, and their deedes that were not good, and shall iudge themselves worthy to haue beene destroyed for their iniquities, & for their abominations.* What is the reason they should passe such a heauie sentence vpon themselves? one would thinke they should rather reioyce now, & allow of themselves and of their workes? so they doe reioyce at, and approue of themselves and their workes, so farre as they are spirituall: but they proclaime war against themselves and their workes so far as either they are or haue beene carnall and sinfull, and that because the word of God, and the spirit of God doe beare sway in their hearts: they are at vtter defiance with their pride and hypocrisie, and all wretched lusts that fight against their soules: being neuer so much tormented with those sinnes, as when they haue attained to a great measure of humilitie, and of sinceritie. He that is most lowly is euer most vexed with his pride, and he that is most vp-right and true hearted, is most of all troubled with the guilefulnes and deceitfulnes of his owne heart, because the word and the spirit working together doe cause him both more clerely to see, and more thoroughly to hate those corruptions, than euer hee did before he had attained to that measure of grace.

Secondly, we must not content our selues when once we haue gotten the word and spirit of God within vs, but we must still strue to keepe our hearts humble and lowly:

lowly: for otherwise we shall not feele the strokes of the word and spirit of God; therefore it is said *Isay. 30. Isa. 30. 20 21.*) that when the Lord had dieted his people a while [*giving them the bread of aduersitie, and the water of affliction*] and thereby taken downe the pride and stubbornenesse of their hearts, that then [*their eares should heare a word behind them, saying, this is the way walke in it, &c.*] that is when they were thus humbled, as soone as euer they had committed any offence, they should presently haue a blow vpon their hearts for it, and be full of feare and anguish: though no man in the world tell them of it, yet the word in their hearts will be like a good guide that is still following a little child, and telling him, this is not the right way, leaue it; there is the right way, walke in it: but many haue hearts pestered with pride, and lust, and couetousnesse, and yet goe a whole moneth, nay, many monethes and yeares together, and neuer feele any rebuke in their consciences. How comes this to passe that others are full of griefe and full of teares for their sinnes, and they are neuer troubled for them? is it beause there is greater vprightnes in them, then there is in others? No surely it is because they haue a more blind minde, and a more proud and senselesse hart then others haue: for the more humble any one is, the more often shall he heare the voyce of the spirit, checking him when hee goeth out of the way, & moouing him to turne again into the right way.

Thirdly, we must especially beware of presumptuous sins: for if we liue therein our hearts will cease to smite vs, or at least we shall be senselesse of these strokes: as may be seene in the case of *Daniel*: when he had cut off the lap of *Sauls* garment and numbred the people (which were but infirmities) forthwith his conscience rebuked him, and he was humbled before the Lord: but when he had committed adulterie, and murder, either the checkes of his conscience were none at all, or else they

2. Sam. 12.

they were so weake, that hee had no sense nor feeling thereof: so that *Nathan* was driuen to fetch about (as it were) and to vse all the art that might be, to make him see his offences, and passe sentence against himselfe for the same. Let vs therefore by his example learne to beware how we presumptuously sinne against our consciences, especially in palpable and grosse offences, least our mindes being by degrees blinded, and our affections, by little and little corrupted, we become in the end very blocks and stones, and haue our consciences so darkened, that they will not accuse vs, or our hearts so benumbed, that they will not be moued with the stroakes of God, and with the checks of his holy spirit.

After that he had numbred the people.] Heere is his speciall sinne, that he numbred his subiects, which may seeme to be no such great matter, for which God should so plague the land: and if there had bene that measure of hypocrisie in *Dauid*, as there is in many of vs, he would haue pleaded thus for himselfe: What need I to be so troubled for this? and what reason is there why God should proceede so seuerely against me for the same? did not *Moses* and *Ioshua*, holy men of God, number the people in their daies, and that warrantably? and why then may not I doe the like, hauing more absolute authoritie ouer them then they had? but his heart staied him from all such reasoning of the matter; and told him, that though hee did the same action which they did, yet the manner of doing thereof was diuers; he performed it not in obedience to God (as they did) but in pride and hautines of minde, in regard of the multitude and strength of his subiects: before he esteemed Gods name a strong tower for his defence, but now what need he runne crying vnto God? he had so many souldiers and valiant warriours in his dominion, that he could make his part good against any foreign power whatsoeuer. Thus was his heart lifted vp
vnto

vnto vanitie, when it should haue bene lifted vp to God in thankfulness: and therefore was he so humbled, because he had an ill affection, and a wrong end in a good action. Whence ariseth this doctrine, That it is not enough for to forbear things that are euill, and to make conscience of grosse sinnes, but men must doe lawfull things lawfully, and performe good workes in a good manner: otherwise the Lord may and will punish them for doing lawfull things, aswell as for vnlawfull things. This may be seene in that great endiement which Christ brings against the old world: *They did eate, and drinke, marry, and giue in marriage.* A naturall man would haue thought there could be no hurt in these: if they had bene charged with whoredome, murder, blasphemie, or the like, they had bene matters of some moment: but for those before named, what fault can be found with them? Indeed the things in themselves are very warrantable, but the manner of performing them, doth either make or marre them: to eate and drinke without feare, without prayer, and thank-giuing, as if the creatures were our owne, and not the Lords, to abuse the blessings of God to surfetting and drunkenness, &c: these and the like corruptions, doe turne eating and drinking into sinne, which in themselves are not onely allowable, but also necessarie. The like may be said concerning marriage, it is a sanctified ordinance of God vnto those that vse it holily: but then it becomes very sinfull and hatefull vnto the Lord, when the Sonnes of God doe ioyne with the daughters of men, and professors are yoaked with Infidels, for beautie, or commoditie, or any such carnall respect: yet that is a horrible sinne, too too common among such as professe Christianitie, that they make no scruple of matching their children with those, whome they know by their workes to be as yet the children of the diuell; and so in other matters, if they can proue them once to

Doct. 2.

God looketh into the manner of our doing.

Mat. 24. 38.

Iude. 12.

1. Tim. 4. 5.

H. b. 13.

Gen. 6. 2.

be in themselves lawfull, they make no conscience of the meanes they vse, nor of the end they propose in accomplishing of them.

Luk. 17. 38.

The like is alleaged by our Sauour against the Sodomites, as against those of the old world, viz: that they *bought and sold, and built* in couetousnesse, pride and vanitie, as if they had bene euer to dwell vpon the earth, not caring what craft and fraud they vsed, nor what snares and grins they laid for men, if they might satisfie their couetous and ambitious desires. More might be said concerning this point, both for proofes and reasons, but that it hath bene handled at large elsewhere.

See M. Dods
Sermon on

Isa. 10.

Dott. 1.

Vse. 1.

This serueth. First for terror vnto those that satisfie themselves with this, that no bodie can charge them with grosse sinnes, and therefore they imagine their case to be good, and that they need not trouble themselves in regard of their offences.

But was it not thus with *David*? who could now accuse him of any notorious ill fact? surely none in the world: and yet he hauing grace in his heart, accuseth and condemneth himselfe, for that he had done a good action in an ill maner, and with an ambitious and vaine glorious minde, and for the same is much abased and confounded in himselfe: and therefore those are in a miserable estate, that neuer disquiet their soules for their hidden corruptions, but thinke that all goeth well with them, when mens eyes can discern nothing amisse in them: as they on the other side are in happie case, that doe often take themselves apart, and beseech the Lord to be mercifull vnto them in regard of their failings, even in the most spirituall duties that they performe: such iudge themselves, and therefore shall not be iudged of the Lord.

Vse. 2.

Secondly, this is for instruction, that we carefully looke vnto the manner of all our actions, and in particular, of the exercise of fasting, which is now in hand:

let

let vs consider wherefore we are come together, and what is required of euery one that is present this day, to wit, that we should put wickednesse out of our hearts, and out of our hands: and for that purpose, come with true humiliatio on our part, that there may be a perfect reconciliation granted vs on Gods part.

This was practised by the *Ninuites*, who hearing Gods iudgements denounced against them for their sinnes, that within fortie daies *Ninine* should be destroyed, except they repented, what did they? All of them, both King and people, humbled themselues in fasting, bewailing their euill & sinfull waies and workes, and crying mightily vnto the Lord for pardon, and resolving to turne from the wickednesse that was in their hands, that so God might turne away from his fierce wrath. Yet they had enjoyed but little teaching: they had heard onely one Sermon from *Ionah*, who was a man vnknewne vnto them, and did not bring such testimonies of Scripture to conuince their consciences as are now alleaged vnto vs, &c: and therefore we should be much ashamed to come short of them in this holy exercise, especially seeing we haue not one *Ionah*, but many; not a iudgement threatned, but executed, and the sword of the Lord still drawne against vs, and deuouring by hundreds and thousands in many quarters of our land. Let vs then search and examine our hearts, and grieue, and iudge our selues for all our former transgressions; and couenant with the Lord to auoid them hereafter, craving strength from him for that purpose, that we may be enabled to subdue and keepe vnder all our corruptions: and then our hearts being broken with godly sorrow, they shall be healed with godly ioy; and being truly cast downe before the Lord, he will raise vs vp in due season, and make it knowne by good effect, that he is appeased towards vs.

Thirdly, here is matter of exceeding great terror vn-

Vse. 3.

to those that spend their dayes in the continuall practise of grosse and presumptuous sinnes: for if *Dauid* were so grieved & punished for that corruption which no man living could touch him for; euen for dooing a good thing in an ill manner, how then shall they bee able to stand, that haue heaped iniquity vpon iniquitie, and for manie yeeres together added one foule euill vnto another; and not onely done good things in an ill manner; but ill things in the worst manner, hauing manie crying sinnes still to call for vengeance against them? If *Dauid* were brought to such a strait, that he was euen at his wits ende, and in exceeding great anguish for doing one thing, which in mans reason might seeme very lawfull; Oh what horrible terrors shall seaze on their soules, who doe continuallie rush vpon a multitude of hainous offences, which all the world crieth out against! especially when they shall be called to answere, not before *God*, as *Dauid* was, but before the Maiestie of the great Lord of heaven and earth; not for one sinne, but for all their sinnes: not to endure three dayes punishment in mercie, but euerlasting woe and miserie; and that in iudgement and heauie displeasure! *Dauid* had great sorrow indeed for the offences which he committed; yet no more then hee should haue: how then doe they thinke to escape, that are not wrought vpon at all with any remorse for their gricuous transgressions, but are euen as a lump of dead flesh, altogether insensible of any stroke of *God*, that is threatned, or inflicted vpon themselves, or others?

Doff. 3. Confession of
sinne, must fo-
lowe grieffe
for sinne.

Verse 10. *I haue sinned exceedingly*] Now followeth the second step vnto sound repentance, namely, a true, full, particular, and hearty confession of his sinne that so wounded his heart: which all that would obtaine remission of their sinnes; must be carefull to bring before the Lord as *Dauid* did. But this point hath bene more largely handled elsewhere [in *M. Dods Sermon on Prou. 28.*
Doff. 2. I be-

I beseech thee take away the trespass of thy servant, &c.

This is the third worke of repentance, viz: that he craueth pardon for his fault; and that is the next point, that, with confession of our sinnes, we must alwaies *Doct. 4.* ioyne requests vnto God for the pardoning of the Asking pard. same: so doth *David* in this place, as also *Psal. 51.* so must be ioy- doth the Publican, *Lord be mercifull vnto me a sinner:* and ned with confession. in a word, so doth *Daniel, Nehemia,* and the rest of Gods Luk. 18. 13. seruants, as may be seene in their seuerall confessions. Daniel. 9. 19. And for encouragement vnto the performance of this Nehem. 9. dutie, we haue,

1 First, the name of God, which is to pardon iniquitie, *Exod. 34.* transgression, and sinne: euen all without exception, great or small, if we repent for them, they shall be pardoned: if we acknowledge our miserie, we shall assuredly finde Gods mercy.

2 Secondly, we haue the covenant of God, that he *Ezeck. 36.* will wash vs from all our filthinesse, by powring the bloud of his sonne vpon our sinfull soules.

3 Thirdly, we haue the name of Christ to incite and *Mat. 7.* moue vs to become suiters for a pardon: for he is called Iesus, because it is his office to saue his people from their sinnes.

This Doctrine serueth,

First, for the confutation of the Papists, who clog *Ysa. 1.* mens consciences, and lay on them heauie and yet vn-necessarie burdens, enioyning them, if they would get remission of their sinnes, to goe in pilgrimage to this or that place, to pray to this or that Saint, to make some satisfaction to God, &c: as if they should finde mercie any where, rather then by seeking it at Gods hands: and they speed accordingly: for whereas *David* went vnto the Lord for fauour, and obtained it, they haue still vnsetled hearts, and restless consciences: or hard hearts, and benumbed consciences, neuer getting any true peace, or sound comfort in the assurance of their

reconciliation with the Lord.

Vse. 2.

2 Secondly, for reproofe of those, whose offences are very many, and very grieuous, and they see and acknowledge so much: and yet will they not be so presumptuous (as they tearme it) to expect pardon for the same: indeed they thinke it fit for such holy men as *Dauid* was, to aske and looke for mercy from the Lord, but for themselves, they are such hainous offenders, that they dare not doe so, neither can they conceiue any hope to speed well if they should doe so. But why should we put in conditions where God doth not, and as it were interline Gods couenant? doth not he promise without any exception, that *if we confesse our sinnes, he is faithfull and iust to forgie vs our sinnes, and to cleanse vs from all vnrighteousnesse*? It is therefore a great fault, to thinke that any hath more abundance of sinne, then God hath of mercy to forgie it.

1. Ioh. 1. 9.

Vse. 3.

Thirdly, heere is an vse of instruction, that we should be very importunate for the obtaining of Gods fauour in the pardoning of our sinnes: which earnestnes that we may attaine vnto, let vs vse these two helps following, which *Dauids* example directeth vs vnto: First, let vs labour that our hearts may thorowly smite vs, and that our consciences may euermore checke vs when we doe offend: for wheresoeuer there is the checke of conscience, it will make the party grow not onely to hartie confession, but also to earnest petitions for grace and fauour. The greater therefore is their follie, who when the Lord doth strike their drowisie consciences for any wickednesse committed by them, will presently betake themselves to merry company, & so by iesting, and laughing, and drinking, and sporting, seeke to driue away their melancholie fit, as they call it: but God meeteth with them accordingly: for when they will not take benefit by that mercifull warning which he giueth them, they commonly fall to maruellous hardnes of heart,

How we may
attaine to
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pardon.

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heart, and after breake forth into some horrible sinne, which ouerwhelmeth them with shame and confusion. Let vs therefore obserue when the Lord smiteth our hearts, and with *Peter* get out of company speedily, and lament bitterly, that so we may turne the rebukes of our soules into holy requests, that the Lord would forgiue vs, and not enter into iudgement with vs for our grievous prouocations against his Maiestie.

Secondly, when sinne is so odious vnto vs, that our hearts doe condemne vs for it, then let vs strue to be perswaded that it is pardonable, yea and that it shall be pardoned vnto vs: that though we deserue to be throwen out of seruice, because we haue dealt so foolishly, yet seeing we are Gods seruants, he will not goe to extremities with vs, but deale as a father with his owne children, this ancor of hope we had need still to hold fast by: for if we be not in some good measure resolu'd, that we shall finde the Lord gracious, and that we our selues are not hypocrites, but such as to whom mercy belongeth, we shall presently giue ouer prayer: for who would seeke vnto a Chirurgion to cure him, of whom he is afraid lest he should wound him, in that he hath cause and abilitie so to doe? Therefore hold this for a firme ground, once Gods childe, and euer: once his seruant, and neuer his enemy: in which regard we may come with confidence vnto him, and say, Lord, I am vnworthy to be called thy sonne, yet art thou my mercifull Father: I haue done thee ill seruice, yet am I thy poore seruant still: and though I be bad now, yet time hath bene when I haue bin better, & done better: when I haue praied in secret, and humbled my soule, and shedde teares for my sinnes in priuate, and haue had an vtter detestation of those euils, which now through the corruption of my nature I haue fallen into, and therefore Lord be pacified towards me, and put out of thy remembrance the trespass of thy seruant. If any one want these testimonies of Gods loue towards him, and
of

of his loue towards God, when affliction ouertakerh him for his sinnes, he will either flee from the Lords presence, as *Adam* did, or if he aduenture to come vnto him, his prayers will descend as plummetts of lead vpon him, and Sathan and his owne conscience will be readie to accuse him, and to say, what hast thou to doe with God? he *heareth not sinners*: thou shalt rather prouoke his vengeance, then obtaine his fauour by thy petitions; and because thou hast bene his enemy heretofore, he will shew himselfe to be thine now: and because thou hast cast his word behind thy backe, he will shut out thy cries, that they shall not haue any access vnto him. Which vncomfortable newes, will be as a dart to strike thorow the liuer of an hypocrite, and as a two edged sword to pearse his soule: and therefore let vs all labour to be strongly settled in this point, that we are Gods seruants, that so we may be feruent and sicke in our prayers, and not be so daunted as sinners are when the hand of God is vpon them.

I haue dealt very foolishly] This he speaketh to make his sinne more odious vnto himselfe: for by nature we are so proud, that we cannot abide that any body should say, we haue dealt foolishly and absurdly: therefore doth he lay lode vpon himselfe, the more to beat downe his pride, confessing that he had *dealt very foolishly*, because he had dealt very sinfully: whence note this doctrine, That the more sinfull any one is, the more foolish he is.

Doct. 5.
The greatest
sinners are
the veriest
fooles.

Eue did eat of the forbidden fruit, thinking she had dealt very wisely & prouidently for her selfe: but did she get any thing by sinning against her makers commandement? No surely: when shee had a conceit that she should deale most wisely, she dealt most foolishly of any that euer was in the world: for thereby she brought sorrow and miserie, yea eternall damnation of soule and body, not onely vpon her selfe (had not God giuen her repentance and mercy) but vpon many hundred thousands

sands of her posteritie. So *Achan* thought it a part of wisdom to take vp the *Babylonish* garment & the wedge of gold that lay in his way: hee might thereby (as he imagined) enrich himselfe, and the matter neuer be knowne: but was not that the ruine of himselfe & his household? In like manner *Ieroboam* esteemed it a wise and safe way for him to set vp the *Calues*, that the people might worship at *Dan* and *Bethel*, and so not fall from him, to ioyne againe to the house of *Danid*: he accounted this a surer course to establish his throne, then for him to rest on Gods promise: but did he not get exceeding dishonour and vtter ruine heereby? in so much that when the Lord will set foorth a notable reprobate and firebrand of hell, he doth describe him by this, that he was like *Ieroboam* the sonne of *Nebat*, that made *Israel* to sinne: and whereas he hoped by this meanes to set vp himselfe and his seed for euer, he caused them through his sinnes to be swept away as dung from the face of the earth. The like may be said of *Ahab* in taking away *Naboths* vineyard. And this must needs be so, that the greatest sinners are the veriest fooles, because in sinning they forsake the wisdom of God, and follow the direction of flesh and blood. It is noted as a point of great folly and indiscretion in *Rehoboam*, that he would forsake the good counsell of the old men, and follow the rash aduise of young men: and are not they then egregious fooles indeed, that leaue the counsell of the wise God, and follow the aduice of *Sathan*, his and their vtter enemy? We would esteeme it a great madnesse, if we should see a man, his barnes being full of corne, to set fire on the thatch, and to sit by and laugh to behold all turned into a flame: and yet certainly this is not so great a madnesse as for one to fire his soule with sinne: for all the friends and meanes that the world affordeth cannot quench this flame, nor recouer this losse, as they may the other: and therefore

Reason.

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they

they are the fooles of the world, that are the sinners of the world : and there is no such frensie, as for a man to prouoke his Creator : and whatsoeuer applause wicked persons haue for a season, yet at length all the world shall see, and they themselues shall feelee, that they haue beene notorious fooles: *Ier. 17. 11.*

Use. I.

Plal. 119. 98.

This serueth for instruction, that if we would not be branded with the name of fooles and Idiots, we be carefull to eschew all manner of sinnes : and on the contrary, if we would be truely wise, let vs cleaue vnto the Lord in constant and faithfull obedience : that was the reason why *David was wiser then his enemies, then his teachers, then the aged, because he kept Gods statutes.* What made those in the Gospell to be foolish Virgins, but this, that they made not prouision for eternall life? And what made the other five to be indeed wise, but that their hearts and liues were adorned and beautified with grace and goodnesse? *Achitophel* was a deepe politician; yet because he was destitute of heauenly wisdom, he shewed himselfe to be but a miserable base foole : for when he had no meanes to helpe himselfe, he went and hanged himselfe: if one had studied an hundred yeeres, he could hardly haue found out a readier way to manifest his notable folly, then he tooke in that horrible murdering of himselfe.

2 Secondly, is it so that the greatest sinners are the veriest fooles? then here is matter of singular consolation for Gods seruants, that are vilified and contemned, and accounted sillie and simple, euen for this, that they carefully decline from the waies of sinners, though in shew neuer so pleasant and profitable : and conscionable, walke in the paths of righteousness, though neuer so rough and dangerous : let vaine men speake their pleasure of them, and count and call them the fooles of the world, yet God esteemeth and speaketh otherwise of them. It is no maruell that the world iudgeth

iudgeth them fooles, for with them the doctrine of the Gospell (vnto which the godly endeouour to conformance themselves and their courses) is accounted foolishnes. But as wisdom is iustified of her children, whatsoeuer men thinke or speake of it, so are the children of wisdom iustified by the infinitely wise God, whatsoeuer slanderous and reproachfull imputations carnall men doe lay vpon them: he saith that the feare of the Lord is the beginning of wisdom. Prou. 1.7. and that those that obey his commandments are the onely wise people vnder the Sun. Deut. 4.6.

Verse. 13. *Wilt thou that seven yeeres famine come vpon the Land? &c.*

Heere commeth an obiection to be answered. It is *Obiect.* said, 1. Cor. 11. 31. that *if we iudge our selues, we shall not be iudged of the Lord*: how commeth it to passe then in this place, that *Dauid* confessing his fault, aggrauating it, and asking pardon for it, hath notwithstanding such a heauie iudgement denounced against him, as the famine, or the sword, or the pestilence?

1 Though such as iudge themselves, shall not be *Answer.* iudged, yet must they be cured: and that was *Dauids* case here: this stroake was not laid vpon him in wrath, but in fauour: he had set vpon a good worke, euen the pulling downe of his pride, & by this meanes the Lord furthered him in y^e good worke, & made a speedier way for abundance of *grace*, which was after bestowed vpon him.

2 Againe, the people were not so reformed as they should be at this time, and therefore God in this plague doth aime at their humbling, thrusting *Dauid* out of the gappe (as it were) who had formerly by his prayers & teares stood in the breach, to keep of the Lords wrath from them, so that all this while being intangled with his own matters, he could not so freely deale for them.

Now in that *Dauid* must haue such a sharpe corasue to consume that proud flesh that had growne about his

Dott. 6.
It is hard to
beat downe
mans pride.

Pſalm. 30. 6. 7.

Verſe. 9.

heart, by reason of his mightie forces, and the largeneſſe of his dominions, the Doctrine is, that it is a wonderfull hard thing to take downe the pride of mans heart: it is no ſmall affliction that will doe it, as is plaine *Iob 33. 14. &c.* where is at large ſhewed, that God vſeth all meanes, and that againe & againe, and yet men will not profit thereby: then he findes out the cauſe of it to be pride, verſe. 17. and ſo laieth corrections vpon them ſutable thereunto, *ſmiting them with ſorrow vpon their beds, ſo that the griefe of their bones is ſore: pinching them with grieuous ſickneſſes and diſeaſes, and making their bones to clatter, ſo that their ſoules draw neere to the grane, and their life to the buriers.* Now when theſe or the like woſull diſtreſſes haue tamed and maiſtered their vnruſly affections, then doe they begin to be ſomewhat more tractable: and whereas neither dreames, nor viſions, nor any of Gods ordinances would doe any good vpon them before, after that, if God ſend vnto them a meſſenger or Interpreter one of a thouſand, they will begin to hearken vnto them, and to learne how they may obtaine mercy and reconciliation with God, that they deſcend not into the pit of deſtruction. Further, we may obſerue what a great deale of woe *Dauid* ſuſtained by reaſon of the haughtineſſe of his heart, and his earthly confidence (which is a ſigne thereof) when he thought his mountaine ſo ſtrong, that he ſhould neuer be mooued: for God turned away his face from him, and he was troubled, and euen ready to goe downe into the pit, & to deſcend vnto the duſt, &c. Neither did God miniſter vnto him a ſtronger purgation then he needed: but his pride required full as much affliction as the Lord laide vpon him, this was alſo the caſe of *vzziah*, who being in a moderate eſtate, did exceeding much good both for the Church and the common wealth: but when he was growen mighty and ſtrong, his heart was liſted vp, and then he could not content himſelfe with his kingly dignitie, but he would
needs

needs take vpon him the office of the High-priest also, and so went into the Temple of the Lord, to burne incense vpon the Altar of incense; but what came of this presumptuous fact of his? When the admonition of the Priests of the Lord would not preuaile with him, but he grewe wroth with those that withstoode him, the Lord louing him, did forthwith smite him with Leprosie, and so he was driuen to liue apart all his life long, that so the hautinesse of his heart might bee throughlie cured. 2.

Chron. 26. The like may be seene in *Paul*; who albeit he were a man of wonderfull graces, & had beene continually exercised with many and great afflictions; so that he had no great need of further humbling, as we would haue thought, yet had he Satan turned loose vpon him, to buffet him, and to beat him blacke and blew as it were, that so hee might not bee lifted vp with the multitude and excellencie of the reuelations that he had receiued. Hee had beene in the third heauen, and was indued with exceeding rare gifts: and the Lord knew, that if he were not taken downe, hee would bee very conceited of himselfe, and then all had beene lost: he would be vnfit to receiue or doe good, altogether vnprofitable and vnfruitfull, and robbe God of his honour, and men of their due: and therefore to preuent this, hee giueth Satan libertie to worke vpon his originall corruption, and to exercise him with strange temptations, which was a speciall preseruatiue against pride, and loftinesse of minde.

Lastly, wee may note in the 8. chap. of *Deuteronomie*, verse 2. what a great adoe the Lord had with his people, the children of Israel, to helpe them, against this vile corruption that was in them: hee was driuen to keepe them fortie yeeres in the wildernes, and there to exercise them with manie and grieuous crosses and iudgements, and all to *humble them*, as there it is saide: and certainly, if fewer and easier afflictions would haue done

2. Cor. 12.

Micah. 7.
Lament. 3.

it, the Lord would neuer haue handled them so roughlie and sharplie; for *mercie pleaseth him, neither doeth hee afflict willingly.*

Now the reason why the pride of mens hearts cannot easily bee remooued, is,

Dan. 4. 24.

First, because it doth wonderfully harden them, and makes them euen like a Flinte: so that they are verie hardly wrought vpon, either by instructions, or by afflictions. This is euident in *Nebuchadnezzar*, who notwithstanding that diuine dreame that God had sent vnto him, and the holy instructions and exhortations that *Daniel* had giuen him, after his interpretation thereof; yet continued in his arrogancie still, and was full of boasting and bragging: in so much that the Lord was faine to strippe him of his wittes, of his kingdome, of his fode, of his apparell, and of the societie of mankinde, and to cause him, euen for seuen yeares together, to liue as a beast, among the beasts of the fielde: and all little enough to take downe the stoutnes and loftines of his sinfull heart.

Dan. 5. 20.

2. Chron. II.
Iam. 4. 8.

Secondly, as pride maketh men vnteachable, and vncapable of good by any meanes that others can vse, so doth it make them vnable to vse any means themselves, for the humbling of their soules: for proud men cannot examine, and iudge themselves, because they are wise in their own eyes, and haue an high conceit of their owne doings: they cannot pray, because they haue no promise to huilde vpon, nor any heart to humble their soules before the Lord, as all that will speede well with him must doe: they cannot labour in a calling for conscience sake; because they onely seeke and serue themselves in whatsoeuer they doe: in a word, they cannot applie themselves to vse any of those holie remedies that God hath ordained, for the subduing and mastering of the pride, and haughtinesse of their wicked hearts; and therefore it must needs be concluded, that
this

this dangerous sicknes is very hardly cured. And if we haue yet any doubt hereof, let experience teach vs the truth of this point: for if wee obserue it in our selues or others, we shall find, that those that haue had most heart-breakings, and shed most bitter tears, and gone through most fearfull temptations, and most grieuous distresses, haue yet still a great deale of pride in them, which is ready vppon euery occasion to manifest it selfe, vnto their griefe and the offence of others.

Which maketh first of all for the terrour of all proud *vs.* and arrogant men, who may looke for a great deale of woe and miserie, for the expelling of this poysoned humour out of their soules. Let such therefore remember what is said concerning them, to wit, that *all the proud in heart are an abomination vnto the Lord: though hand ioyne in hand, they shall not be unpunished.* And againe, *Pride goeth before destruction, and an high minde before the fall.* And in the 119. Psalm: *thou hast destroyed the cursed proud:* and in the Epistle of *Iames*, *God resisteth the proud.* Let these and the like terrible sentences fright their drowisie consciences, and vnlesse they would haue the Lord to abhorre them, to curse them, to fight against them, and vnterly to destroy them, let them sue vnto him, who alone is able to heale them of this loathsome corruption: otherwise their case is very wofull, and lamentable, and the more account they make of themselves, the more cleerely will God manifest his heauie displeasure against them, as he did against *Pharaoh*, *Nebuchadnezzar*, *Herod*, and such other loftie spirits as they were.

Secondly, let this be an instruction vnto the children of God, that if they would not haue their maker to loath them, and to fight against them, they must labour to abhorre all loftines of minde, and ouer-weening conceites of themselves, and be content that the Lord should keepe them in humilitie by whatsoeuer meanes he thinketh best: the godly begin to thinke much di-

uers

Prou. 16. 5.
18.

Psal. 119.
Pct. 3.
Iam. 4.

uers times that they are afflicted euery morning; that they are exercised with wants, with sickneses, with disgraces and the like: but better is it to vndergoe some of these, or all of these, though it be all our life long, so we be made more lowly thereby, than to ouerflowe with great plentie and varietie of outward things, and in the meane time to be pestered with that venomous humour of pride and selfe-conceit. Therefore was it that *Paul* doeth professe that hee would reioyce in infirmities, in reproaches, in necessities, in persecutions, &c: because he knewe they were excellent preseruatiues against his sinne.

2. Cor. 12.
10.7.

Now because men are readie to thinke that there is not in them such store of pride, as that they greatly neede Gods medicines to cure them of it, or if they doe see their pride, they are readie to sit downe discouraged, as if it were vnpossible to get the better of it, therefore will it not be amisse to set downe some fruits and effects of pride, whereby it may be discerned, and some remedies and helps against it, by vertue whereof it may be cured.

Fruites of
pride.

Prou. 13. 10.

Concerning the first point, it were an infinite worke to reckon vp all the effects of pride, and therefore I will onely touch some few of the principall, whereby we may be led to a sight of the rest: And the first of them shall be that whereof *Salomon* speaketh, saying, *Onely by pride doeth man make contention*: many there are that doe ignorantly imagine they were neuer proud in all their life; but let them consider better of the matter, did they neuer brawle nor contend with any in all their life? if they did, certaine it is that they were proud: for looke how much contention there is, so much pride there is in euery man. Which may be an euident argument to proue that this sinne doeth greatly sway euery where: for if we looke into most families, and euen into those of the purest sort (who thinke themselues most free from

from pride) shall we not finde many iarres betwixt husband and wife; betwixt maister and seruants, betwixt brethren and sisters, betwixt neighbour and neighbour? this is so palpable that none can denie it; and therefore let not men deceiue themselves, but see and acknowledge and bewaile the wretched haughtines of their hearts.

Another fruit of pride is, impatiencie vnder crosses, or losses, or indignities that doe befall vs: for when we are discontented at that estate and condition, wherein we are, we euidently expresse our dislike of Gods gouernement, as if he did not dispose of things aright, and as if we could order matters in a better sort, if they were in our hands: and is not that monstrous pride to thinke our selues wiser than God, and to censure him for his proceedings?

Againe, this is an euident token that men are proud, when they are readie to scorne at an admonition, or a reproofe that is giuen vnto them, for that argueth that they haue a verie good opinion of themselves and of their actions, when they cannot abide that anie should finde faulte with them, or goe about to reforme them.

Daniel was otherwise affected, when the Prophet *Nabian* came vnto him with a sharpe reprehension, and when

1. Sam. 12. 13.
Psal. 51.

Abigail met him with a wise admonition. And *Iob* bringeth this as an argument of his vprightnesse, that hee durst not contemne the iudgement of his seruants. No, not of his Maide seruant, if they had any matter to object against him: and therefore let such as are enraged, or imbittered against their reproouers or admonishers, knowe, that they are farre from that modestie and meekenesse of spirit that was in these holie men of God.

1. Sam. 25. 32.
Iob. 31. 13.

Lastlie, this is a sure note of pride, when men doe much regard earthly things, and promise vnto themselves a kinde of happinesse in the enioyment thereof: in which regard the Apostle willett *Timothie* to charge

4

1. Tim. 6. 17.

E

rich

rich men that they be not high minded, and that they doe not trust in uncertaine riches : Implying thereby, that so much confidence as there is in wordlie substance, so much high-mindednes there is in the parties so addicted. The more men trust in God, the more humble they will be, but the more they trust in their wealth, the more high-minded they will bee. If men would trie themselves by this touch-stone, they should easily discern abundance of pride in themselves : for who almost is there but doeth thinke himselfe the better and safer for the very hauing of earthlie things ? and who doth not iudge his case more miserable, meerly for the want of these deceitfull vanities ?

Let vs therefore sifte our owne hearts, and by these and the like fruites of pride, learne to iudge what abundance of this poysoned sappe there is within vs. And then perceiuing how liable wee are vnto many fearefull stroakes of God by reason thereof, let vs carefully vse these remedies following against the same.

Remedies against
Pride.

Luke, 18. 13.
Rom. 7. 24.

First, let vs often search and trie our owne hearts, and workes by the right rule, that is, by the holy law of God: for none are lifted vp, but such as doe not knowe themselves : for if wee rightly considered what we are, and what our actions are, it would take downe all that foolish conceitednes, that is naturallie ingrafted in vs, and cause vs to say with the Publican, *Lord bee mercifull to mee a sinner :* and with Paul, *Miserable man that I am, who shall deliuer mee from the bodie of this death !* hee was alieue; that is, thought himselfe alieue, and in verie good case, before the law came, & couinced him of his wretched corruptions, hee was euen as a blinde man that feares nothing, though a man came running vpon him with a sharpe sword, or he were ready to fall downe violently from an high and dangerous rocke, he would neuer be daunted at the matter, nor one whit moued, because hee sees not that hee is in any danger : such was *Pauls* case, and such

such is the state of euery vnregenerate man: but when Gods law is once pressed vpon the conscience, by the liuely working of the holie Ghost, it inlightens the minde, and makes men see their owne sinfulness, as *Paul* did, which is an excellent meanes to kill all proud and lostie conceits. If therefore we desire to be ridde of this hatefull and hurtfull companion, I meane pride, let vs often and earnestly examine our selues by this straight rule of Gods law: we are giuen to try our selues often by examining whether we be not better than such a man, or such a woman, but this is a false and a deceitfull rule: for a man may be better than such and such, and yet be starke naught.

But the proud flesh will be readie to obiect, and say, *Obiect.*
I doe not onely goe beyond these and these wicked ones, but I am better than diuers that are esteemed godly and religious.

Are you so? you may easily be deceiued; and the better conceit you haue of your selfe, the worse you are likely to be: but grant for the time that you excell others in some things, doe not they goe before you in some other? you haue a better gouernement of your tongue than many of your neighbours; but are you not more grossly tainted with couetousnes than they are? You haue a better gift of chastitie than another, but doeth not he lesse offend in violent distempered passions than you doe? and the like might be said in other particulars. If you consider your owne goodnes and others badnes, you may easily growe to thinke better of your selfe than of others: but if you would withall set before your eyes their goodnes and your owne badnes, it would happily make you to haue a better opinion of them than of your selfe, and cause you to conclude that (all things considered) their graces are more excellent than yours. But let that be yeelded, that you are indeed beyond many others in pietie and godlines,

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doe you not yet come farre short of that which the law requireth? & for those gifts that you haue, whence proceeded they? are they not bestowed vpon you out of the Lords meere bountie? and if you haue receiued them, why are you puffed vp as if you had not receiued them? If you did aright consider that you are no more worthy of the least blessing of God than the vilest creature in the world, and that not your goodnes, but Gods goodnes is the cause that you excell others, there would be no place left for ouer-weening conceits of your selfe, but you would conclude (as the truth is) that the better you are gifted, the more you are indebted, and the more talents you haue, the more thanks you owe vnto God, and the more seruice vnto his people. And thus much for the first remedie against pride, which is, to try our selues and our actions by the true touchstone of Gods word.

2

The second is, often to bring our hearts into Gods presence by prayer & thank-giuing, for that will make vs acquainted with that holines which is in the Lord, and then we cannot but see and acknowledge that vilenes which is in our selues. This was it that made *Abrahā* the father of Beleeuers, and the most excellent of all the Patriarks, to confesse, that *he was but dust and ashes*: this was it that caused *Isaiah*, a maruellous holy prophet, to cry out, that he *was a man of polluted lips*; and this was it that made *Iob* that worthie and renowned seruant of God, euen to *abhorre himselfe, and to repent in dust, and ashes*. And assuredly if we constantly and zealously accustom our selues to come before Gods glorious throane, it will make vs much ashamed to stand vpon our owne worth, and frame vs to a very lowly conceit of our selues. And on the contrarie, we may boldly conclude, that they that doe not vse reuerently and faithfully to call vpon the Lord, are proud and haughty, and arrogant persons, and neuer yet knewe what true

Rom. I. 14.

Math. 25.

Gen. 18. 27.

Isa. 42. 6.

Iob. 42. 6.

true lowlines meant, where there are many and fervent prayers, there is much humilitie: where there are fewe and weake prayers, there is little humilitie: where there are no faithfull prayers at all, there is no humilitie at all.

A third helpe against pride is, diligence in some lawfull calling: for *labour and tranell* (as the wise man ³ Eccl. 1. 13. saith) are appointed unto the *somes of men* to *humble them thereby*. As for idle persons, they are alwaies proud and conceited: *A sluggard is wiser in his owne eyes, then* ^{Prou.} *ten men that can render a reason*, for such kind of people hauing nothing to busie their heads about, are very readie (Sathan helping them forward) to thinke of their owne worth, to imagine high things of themselves, and so to build castles in the aire: besides that, idlenes nourisheth in them all manner of vile lusts, and the more sinfull any one is, the more proud he is; and therefore is the diuell more proud than any, because he is more sinfull than any. If then we would not be in bondage vnto this vile sinne of pride, let vs apply our selues diligently vnto the workes of our seuerall vocations; and that for conscience sake and in obedience vnto God; not for filthy lucre sake, or for enuy, or the like, for if we labour & toyle neuer so much for worldly respects, we shall not be rightly humbled thereby, but rather puffed vp in our fleshly mindes.

A fourth remedie is, often to meditate of the hurts and mischiefes that come by pride, and of the benefits that doe arise from humilitie. The mischiefes proceeding from pride were partly before named in the first vse of this doctrine, *viz.* that it causeth the Lord to abhorre vs, to resist vs, to curse vs, and to plague vs, yea and to depriue vs of those things whereof we are most proud and conceited: besides that, it causeth vs to pine away with enuy: to consume with malice, to fret and vex with anger and discontentment, and vpon euery

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true lowlines meant, where there are many and fervent prayers, there is much humilitie: where there are fewe and weake prayers, there is little humilitie: where there are no faithfull prayers at all, there is no humilitie at all.

A third helpe against pride is, diligence in some lawfull calling: for labour and travell (as the wise man Eccl.1.13. 3
saith) are appointed unto the somes of men to humble them thereby. As for idle persons, they are alwaies proud and conceited: *A sluggard is wiser in his owne eyes, then Prou. 10
ten men that can render a reason,* for such kind of people hauing nothing to busie their heads about, are very readie (Sathan helping them forward) to thinke of their owne worth, to imagine high things of themselves, and so to build castles in the aire: besides that, idlenes nourisheth in them all manner of vile lusts, and the more sinfull any one is, the more proud he is; and therefore is the diuell more proud than any, because he is more sinfull than any. If then we would not be in bondage vnto this vile sinne of pride, let vs apply our selues diligently vnto the workes of our seuerall vocations; and that for conscience sake and in obedience vnto God; not for filthy lucre sake, or for enuy, or the like, for if we labour & toyle neuer so much for worldly respects, we shall not be rightly humbled thereby, but rather puffed vp in our fleshly mindes.

A fourth remedie is, often to meditate of the hurts and mischiefes that come by pride, and of the benefits that doe arise from humilitie. The mischiefes proceeding from pride were partly before named in the first vse of this doctrine, viz. that it causeth the Lord to abhorre vs, to resist vs, to curse vs, and to plague vs, yea and to depriue vs of those things whereof we are most proud and conceited: besides that, it causeth vs to pine away with enuy: to consume with malice, to fret and vex with anger and discontentment, and vpon euery

slight occasion to brabble and wrangle, to fall out with this body and that, and in a word, to be very vnquiet in our selues, and very troublesome and hatefull vnto others; and who then would not be freed from this hurtfull sinne, which hath so many badde effects arising from it?

Then on the other side, the benefites issuing from the pure fountaine of humilitie, are very many and great: for besides the auoyding of the forenamed mischises, lowlines will giue vs an interest in all the promises of God: *meeke men shall inherit the earth; they shall haue God to dwell with them, and grace to remaine in them while they liue, and glory to inuest them, and to make them eternally happie when they die.*

These remedies of often examination, frequent prayer, diligence in our vocation, and serious consideration of the hurts that come by pride, and of the benefites that proceed of humilitie, we must constantly and conscionably vse for the humbling of our hearts.

And lastly, for this very ende and purpose, we must not onely be cōtent to heare admonition, but earnestly desire it: both of the Lord, that he would be pleased to stirre vp mens hearts to admonish vs, and of men, that they would shew vs that fauour, as to tell vs plainly and faithfully of our faults, that we may thereby discern of those corruptions, and be humbled for them, which we thorough selfe-loue, and too much partialitie cannot easily espie, or not so thoroughly censure in our selues. The benefit hereof *Dauid* found vpon the prophet *Nathans* comming vnto him; and therefore doeth he so earnestly pray for it, saying: *Let the righteous smite me for that is a benefite, and let him reprove me, and it shall be a precious oyle, &c.* And whosoeuer they be that doe not thus desire the admonitions of Gods seruants, they carrie too little hatred against sinne, and doe not with any great earnestnes and indignation controule
and

Isa. 61. 1.

Luk. 4. 18.

Plal. 37. 11.

Isa. 57. 15.

Iam. 4. 6.

Math. 5. 3.

5

2. Sam. 12.

Plal. 141. 5.

and checke their consciences for it : and therefore they are likely to liue and die in their pride, and may iustly feare those punishments that doe belong vnto proud persons.

Verse 12. *I offer thee three things : chuse thee which of them I shall doe vnto thee.*

In that the Lord putteth him to this choyce when he began in good earnest to humble himselfe, the doctrine is, that

The more speedily we iudge our selues, the more mercifully the Lord will deale with vs.

This we see proued in this text, where God dealeth with *Dauid* as a father with his owne sonne : First, letting him chuse his owne rod, when of necessitie he must be corrected : Secondly, he giueth him warning before hand, that the plague might not ouertake him on a sudden, which would wonderfully haue discomfited him : Thirdly, he telleth him how long it should continue, so that he was sure three daies would be the longest.

Which serueth first for singular comfort vnto Gods children that doe bewaile their sinnes, and passe sentence vpon themselves as well as they can : if they goe thorow with that worke, the Lord wil giue them a comfortable and speedie deliuerance : or if it be requisite that they should feele Gods hand vpon them or theirs in any more grieuous manner, yet the Lord will deale with them in some sort as he did heere with *Dauid* : for first they shall haue warning thereof before hand, and so be better prepared and armed for it. And further, if they strue to humble their hearts before the Lord, though they haue not the choyce of their particular scourge, yet it shall be as well with them in effect : for although at first they thinke the rod very smart, and euery blow two, yet when they are growne to be stronger men in Christ, they shall be driuen to confesse, that if they had chosen their owne rods, there could haue

beene

Doct. 7.

Speedy iudging of our selues procures fauour.

The time being expired, this point was briefly handled.

Vse. 1.

beene none in the world so fit for them as those where-
with the Lord hath scourged them : So that they shall
be able not onely to say with the Prophet, *It is good for
me that I haue beene afflicted*; but good for me that I was
whipped with these and these rods, yea and that I recei-
ued thus many strokes from the Lords mercifull hand.
No crosse could haue beene inuented to doe me more
good, then pouerty, or disgrace, or ill neighbours, or
any the like, according as Gods seruants are seuerally
tried.. If God should haue put it to *Abrahams* and *Jacobs*
choyse, they would rather haue parted with any out-
ward thing, then with their children, that were as deare
vnto them as their life: but when they saw Gods end in
trying them that way, when *Isaac* was spared, and *Ioseph*
aduanced, and made an instrument of humbling his
boisterous brethren, and of releeuing his father and all
his familie, besides many others, then they must needs
acknowledge that it was fittest for them to be crossed in
their children, and that Gods waies are the best, whatso-
euer we may iudge of them for a while.

Vse. 2.

Secondly, heere is matter of terrour vnto all vngod-
ly men that will not be perswaded to iudge themselues:
looke what iudgement will most vex, and sting, and tor-
ment, and euen kill their soules, that let them make ac-
count of. If *Haman* might haue beene the chuser, of all
other miseries he would not haue chosen that which
befell him: to wit, that *Mordecai* his enemy should be
aduanced and honoured, and that by himselfe, who did
beare him such deadly hatred for that he could not ob-
taine honour and reuerence from him: what an horri-
ble torment must this needs be vnto his heart, that
Mordecai now should ride, and he goe by him on foot?
that now he must bow the knee to *Mordecai*, that would
so faine haue had *Mordecai* to doe it to him? that the
gallowes that was by him prepared for *Mordecai*, must
now serue for himselfe? &c. This must needs be an ex-
ceeding

ceeding torture vnto him: and this shall befall all impenitent sinners: What they are most loth to vndergoe, that shall light vpon them, and that at vnawares when they least thinke of it, and shall continue with them, and neuer leaue them till it haue either turned them vnto God, or brought them vnto hell, the place of all such rebrobate sinners. And that we may apply this to the present occasion, are there not many that are horribly afraid of the pestilence? yea farre more then they are of sinne which bringeth it: in so much that they absent themselves from Sermons, and from public prayers, lest they should be infected. Are there not very many (I say) that are possessed with such feares? Let them looke to it: for of all other strokes the pestilence is likely to fall vpon them: if it were a sword in the hand of the Pope, or of Sathan, then it stood them vpon to beware of Gods ordinances: but seeing none but Atheists will denie but it is ordered by Gods ouer-ruling hand, they take a bad course to escape his stroke: for where can they hide themselves, but he will finde them out? And whither can they flee from his all-seeing presence?

He can take away the infection where it is, and bring it euen in a moment where it is not: and therefore goe where they can, they goe in continuall danger: for where is the sword of God most likely to smite, but where he is most displeased, and where there is most prophanenesse, and greatest contempt of the meanes of saluation? therefore if they would escape, let them fall downe before the Lord, and humble themselves as *Dauid* did: and not be so much afraid of their neighbours that haue the plague, as of sinne that brings the plague: and runne not so much from the occasion of this sicknesse (though all good care must be had that way) as from the cause: which if we can doe, then either God will spare vs, and exempt vs from this stroke, or
 F else

else giue vs comfort vnder it, and deliuerance from it
 by life or death: making it a meanes vtterly to kill ori-
 ginall sinne, which all his ordinances could but onely
 weaken: and who would be afraid of such a cure? what
 child of God would not be more glad to sit on a throne
 in heauen (though he be called thereto by a boyste-
 rous messenger) than to be in a prison heere on earth?
 to be where he shall be quite freed from sinne and sor-
 row and temptation, and haue all happinesse about
 that which his heart can desire, rather than to be
 continually turmoyled heere in the world,
 and euery day to taste of new tribu-
 lations.

The end of the first Sermon.





The second Sermon.

2. SAMUEL. 24. 14. &c.

Verse 14. *And David said vnto Gad, I am in a wonderfull strait: let vs fall now into the hand of the Lorde, (for his mercies are great) and let mee not fall into the hand of man.*

Verse 15. *So the Lord sent a Pestilence in Iſraell, from the morning, euen to the time appointed: and there died of the people from Dan to Beer-sheba ſeuenty thousand men.*

Verse 16. *And when the Angell stretched out his hand vpon Ierusalem, the Lord repented of the euill; and ſaid to the Angell that deſtroyed the people; It is ſufficient, hold now thy hand, &c.*

Verse 17. *And David ſpake vnto the Lord, &c.*



EE haue alreadie heard of *Dauids* ſinne in numbring of the people, of his humiliation, confeſſion, and crauing of pardon for the ſame: alſo of the meſſage that was brought vnto him by *Gad*; what offer the Lord made him, Namely, that hee ſhould haue the choiſe of his owne rodde: the ſentence was alreadie paſt, and ſome one of the three iudgements mentioned Verſe 13. muſt needs light vpon the land: yet would God vſe as much mildnes as might bee, and therefore hee referres the matter

vnto him, and biddeth him consider, and determine which of them hee would most willingly vndergoe.

Now followe the euent that ensued both vpon the sinne that *Dauid* committed, and the message that God for the same directed vnto him.

The first whereof, was the great distresse wherewith hee was perplexed, which he bemoened to the Prophet, telling him that he was *in a wonderful strait*.

Verse 14.

The second was the choyse that he made, absolutely passing over the famine, without so much as speaking of it, as knowing it to bee incomparablie the sharpest scourge of the three: (for the Scripture saith, that they that are slaine by the sword, are better then they which are killed with hunger) and rather also submitting himselfe to the Pestilence, which was more immediately the sword of God, from whom he expected mercie and fauour, then to the violence and sword of man: in whome what else in such a case is to be found, but crueltie and fiercenesse?

Verse 15.

The third was the execution of that plague of the pestilence, which he had yeelded himselfe vnto: which is declared as well by the manner, as the minister of it: it being in so short a time, as in three dayes space, dispersed thorough the whole Land, from North to South, and (though not affirmed, yet implied) from East to West, *Ierusalem* onely excepted, as may appeare by the circumstance of the Text: and in this time seuentie thousand being destroyed; which stroke was inflicted by the hand of an Angell, whome God had therevnto appointed, as minister and executioner of the same.

Verse 16.

The last was, the ceasing and stay of this plague, euen then when the stroke was lighting vpon *Ierusalem*, to haue destroyed it. And hereof are assigned two causes: the one, and that the principall, was the Commandement of God: to whom (for our better apprehension of his prouidence) is ascribed an humane passion of repentance:

pentance: which properly befalleth not him, because hee cannot but doe euery thing absolutely well, nor possible at any time bee wearie of well-doing: neither is hee subiect to perturbations, because he is free from all manner of corruptions. But hee is said to repent, when hee withholdeth that which he condicionallie promisseth, or threatneth, or desisteth from that which he had begun to doe, sithence men many times breake off their proceedings, with dislike of the beginnings thereof, and their not doing of that which they saide, argueth commonly that they are sorrie, for saying that which now they minde not to doe.

The other cause, yet of an inferiour nature, and mouent (as wee call it) was the prayer of *David*, whereby hee obtained the preservation of *Ierusalem*, and the rest of the people, and herein hee offereth himselfe to be smitten, that they might be spared, with acknowledgement that hee was the offender, and they in this matter altogether innocent.

Verse 17.

Verse 14. *And David said, I am in a wonderfull strait*

The Doctrine that hence ariseth, is plaine: viz. that Sinne brings men into great distresses, and into maruellous straits.

It is the proper nature of wickednesse, to encomber and cast men into perplexities: neither will God spare his owne people, when they take libertie in prouoking his maiestie; but either they shall be straited in their owne hearts, or else in regard of outward calamities, or both: and though the Lord will not condemne them, yet will he afflict them. *Iehoshaphat* was so foolish, that he would make affinitie with *Abab*: and lest he should breake off that league of friendship that was betweene them, he would aduenture (contrary to the expresse word of the Lord) to goe against *Ramoth Gilead* to battle with him: now was not he in an exceeding great straight, when the maine force of the battle was bent

Doct. 1.
Sinne brings
men into
straits.

1. King. 22.
31. 32.

2. King. 3.

Judges. 16.

against him, being supposed to be the King of *Israel*, concerning whom a command was given to the Captaines by the King of *Aram*, that they should fight against none, neither small nor great, but onely against the King of *Israel*? Yet would not *Iehoshaphat* take warning by this: but after that he had beene rebuked by *Iehu* the Prophet, for helping the wicked, and louing them that hated the Lord, he yet ioyned with *Iehoram* the King of *Israel*, against the King of *Moab*: but was his successe any better then before? No surely: for howsoeuer they had the victorie ouer the *Moabites* with much difficultie, yet before that was effected, he was in a greater straight, then when he went against *Ramoth Gilead*: for there his owne person onely was endangered: but heere both he and his people, together with two Kings and their armies besides, were like to perish for want of water. A further proofof this point we haue in *Jonah*, who discoursing with his owne reason, thought it would be to no purpose, but very dangerous for him to goe to preach at *Ninive*, and therefore refused to yeeld to the Commandement of the Lord. But what wofull distresse did this disobedience bring him into, when being in that sore tempest, the sea did roare, his conscience accuse him, men were against him, God was against him, and there was no way for him, but to be throwne into the sea, and there to remaine three daies and three nights in the belly of a whale? The like may be scene in *Sampson*, who being carried with boisterous lusts, and immoderately and sinfully affecting that vile strumpet *Dalilah*, could hide nothing from her, but discovered vnto her very foolishly wherein his great strength lay, namely in his haire: and so that being cut off, as a recompence of his folly and sinfull dealing, he was betraied into the hands of his most deadly enemies the *Philistims*, who puld out both his eyes, bound him in fetters, made him grinde in the prison house, and besides made him a laughing stocke

stocke vnto those into whom he had formerly stricken a great terrour and amazement by his admirable valour, and the strange enterprises atchieued by him. Thus we may in part perceiue into what narrow straits sinne doth bring Gods owne children: but this is especially verified in wicked men, of whom it is said, that *thornes and snares are in the way of the froward*: they are *Pro. 22. 5.* hedged in with thornes, and all their walke is vpon brakes: they run to hell with great vexation: they are intangled in snares continually, and are neuer out of them: they are caught in Sathans net, and held fast by hardnesse of heart, which neuer leaues them till either conuersion, or vtter confusion doe befall them.

But this will more fully appeare in particular sinnes, as first to giue instance in drunkards, whose appetite doth prouoke them vnto that beastly abuse of Gods good creatures: the wine delights their eye, and pleaseth their taste, and goeth downe merily: but *in the end Pro. 23. 32.* *it will bite like a Serpent, and hurt like a cockatrice: for to* *29 30.* *whom is woe? to whom is sorrow? &c. Euer to them that tarrie long at the wine, to them that goe and seeke mixt wine:* for they ruinate and ouerthrow their estate, they blemish and staine their names, make their wiues to fall out with them, their children to contemne them, their companions to quarrell with them: their best friends to loath them: and after all this, they are a burden vnto themselves, hauing their wittes crackt, and their bodies diseased, and beeing fit for no place, but onely for hell.

The same may be said of proud men: doth not their sinne throwe them into great miserie? Let vs consider a little of *Hamans* fall, which was procured by his insolencie. God knewe what crosse would most vex his proud heart, and that he sent him: for whereas all *Hamans* honour could doe him no good, vnlesse *Mordecai* would rise vp before him, and doe him reuerence, that was a thorne vnto him, when hee could not make him doe

doe it: but when hee must honour *Mordecai*, and be as a seruant vnto him, that was a snare vnto his soule, and therein was hee helde fast, with horrible vexation and monstrous shame, till death and damnation seized vpon him.

The like may bee seene in riotous and voluptuous persons, who are whollie addicted to followe sporting, and gaming, and surfetting, and chambering, and wantonnesse, with such like sinfull delights of the flesh: the world thinks that such liue a merrie life: but iudge not too well of them; they haue not paid all their shot as yet: they haue miserie enough behinde, that still pursues them, and at length will ouertake them: *for hee that lones pastime, shall be a poore man; and hee that lones wine and oyle shall not bee rich: and a Whore will bring a man to a morsell of bread:* pouertie shall followe at the heeles of such, as a swift Post, and shall set vpon them as a strong armed man: they shall be overcome and vanquished, and downe shall their estate goe, euen to the ground.

Another instance may be in couetous persons, who haue wealth in wonderfull admiration, so that it is made the common god, and most vsuall Idoll of the world: and when they haue gotten it, they, and manie others thinke they shall haue great credit with it: and manie times it so falls out, that they are men of great place, because they are of great substance: they haue manie to attend vpon them, manie to flatter them, and to crouch vnto them, and by their riches they may procure almost what they list: doth not this now seeme to be an easie, a pleasant, and happy life? Yet the Apostle telleth vs, that *they that will be rich, fall into tentation, and snares, and into manie foolish and noysome lusts, which drowne men in perdition and destruction:* so that when wealth (together with the loue of it) flowes in on euery side, men are as it were cast headlong into a sea of miserie: and therefore it

1. Tim. 6. 19.

it is added, that *the desire of money is the roote of all euill*: for it doth not onely poyson mens hearts, makethem erre from the faith, and bring them into the snares of the diuell, to be lead by him according to his will; but *it pearseth them thorow with many sorrowes*: for greedy wordlings are euer discontented and froward, falling out with one, and chafing with another: so that those things which seeme to glad their hearts, doe not indeed bring them any sound contentment, because their desires can neuer be satisfied, but especially because they are often times much crossed: as when their sheepe or cattle miscarry, their grounds prooue vnfruitfull, their seruants vntrusty, theeuers set vpon them by violence to spoile them of their goods, or subtile aduersaries by craft seeke to defraud them of the same, with many such like occurrences, which will neither let them rest quietly in the night, nor liue comfortably in the day: and the hearts of such couetous persons can tell them, that manie times all other things doe them no good, sithence they cannot haue some one thing which they would, as the case stood with wicked *Ahab* in the matter of *Naboths vineyard*.

But suppose, that these and the like sinnes should not bring men into snares in their lifetime, yet at the time of their death when they must goe out of the world, they will: for what hope hath the hypocrite when God shall take away his life? though he haue heaped vp riches as the dust, yet when God shall vnleath his soule, and put it violently from his body as a rustie sword out of the scabberd, what good will all his substance doe him then? It was his hope while he liued, that he should still get more wealth: but when death sets vpon him, he is past that hope, and for better hopes he hath none, and therefore must needs be full of woe, and full of perplexitie. *Then though he call vpon God, he will not answer: Prou. 1. 16. 29. and though he seeke him early, he shall not finde him: but God*

will laugh at his destruction, and mocke when his feare commeth. Because God called, and he refused; he stretched out his hand, and he would not regard; therefore when he crieth, the Lord will shut out his prayer.

Rom. 2.

But set the case they be not in such perplexitie at the time of their death, but that they die securely, and goe suddenly downe to the graue as senselesse blocks, or stones, yet must they come before the iudgement seat of Christ, and then they shall be paid home for all. Ordinarily they meet with extremitie of anguish while they liue, or when they die: but if they doe not, they shall not misse of it when they appeare before the Iudge of heauen and earth, but tribulation and anguish shall be vpon euery soule that hath offended, of what estate and degree soeuer he hath beene. Then their distresse and honour shall be such, that when they arise out of their graues, they shall wish to returne thither againe: yea they shall desire that *the mountaines and rockes might fall vpon them, & couer them from him that sitteth on the throne, and from the wrath of the Lambe.* Then they would thinke no paines nor torment too much so they might perish euerlastingly: they could rather desire that an huge rocke or great mountaine might crush them in peeces, and that they might perish as beasts, than to appeare before Christ Iesus to receiue that fearefull sentence, *Goe ye cursed, &c:* This is the proper wages of sinne: and of disobedience against the Lord: it castes the committers of it into a wofull Labyrinth of distresses and miseries: and good reason is there that it should be so, because otherwise the hatefulness of it, and the hatred of God against it would not cleerely appeare, & so men would like better of the broad way, than of the narrow, and chuse to be rebels against the Lord, rather than obedient subiects vnto him: euen the best would doe this as well as the worst. Which serueth

Vc. 1.

First, for instruction: that we should beware of all kinds

kinds of sinne, and consider what will come of it, before we presume to rush vpon it: let vs looke before we leape, lest afterwards we repent vs when it is too late. Sinne will make goodly shewes of delight, and preferment, and commoditie that it will bring vnto vs: that if we will giue entertainement thereunto, it will neuer be a meanes of any disgrace vnto vs, but will hide it selfe from the view of the world. But what doth the Lord say of it? Doth not he tell vs that it will breake out, and flie abroad at length? The adulterer would haue his wretched pleasure, but not the iust reproach of his filthinesse. But what saith *Iob*? *Are there not strange punishments for such workers of iniquitie?* *Iob. 31. 3.* And though they may hide it from the eyes of men, doth not *God behold their waies*, and tell all *their steps*? If *Adam* and *Eue* had considered what mischiefe would haue ensued on their eating of the forbidden fruit, they would neuer haue tasted thereof: but when they would belecue the serpent rather then God, did not they, and shall not their posteritie for euer smart for it? *Verse. 4.*

The Prophet *Micaiah* bid *Abab* take heede of his iourney to *Ramoth Gilead*: yet he would haue his owne minde, let the prophet say what he would: but when the arrow was shot into his side, then he saw that *Micaiah*s counsell had beene worth the following: but then it was too late, and such is the folly and madnesse of most men; they must haue their owne wils, and their owne waies, and will neuer hearken to those instructions that are giuen them, either by God, or by godly men, till miserie haue overwhelmed their soules, and they be past recouerie. But let their follie teach vs to be wiser, and let vs take heede of *Sathans* baites, and of his sugred poyson: he will make vs profers (as he did vnto *Math. 4.* our Sauour) of maruellous great honour, and pleasure, and gaine that may be gotten by such and such sinfull courses: but let vs neuer giue credit vnto him, for he *Iohn. 8.*

is a liar from the beginning: but,

Vse. 2.

Secondly, if we haue harkned too far vnto him already, and haue fallen by our iniquitie, let vs withall possible speede get out of that which holds vs in bondage, and wrappeth vs in miserie, and chaineth vs in many sorrowes and calamities; let vs get sound repentance for it, and strue for a reformation of it: let not sinne keepe possession in vs, and then iudgements shall not long continue vpon vs. He that hath committed any grosse sinne, is as it were a prisoner: according to that

Prou. 5. 22.

Of Salomon, His owne wickednesse shall take the wicked himselfe, and he shall be holden with the cords of his owne sinne. There is a iudiciall proceeding against him: sinne cometh as an officer, and chargeth the partie to stand: then it apprehendeth him, and bindeth him hand and foot as a malefactor: (it spareth not the mightiest Monarch in the world, that is found guiltie before the Lord) after there is a proceeding vnto arraignment and execution, if there be not meanes vsed to stay the same: therefore let vs get off the fetters of iniquitie as soone as we can: and if we find terrors vpon our hearts for our couetousnesse and crueltie, for our pride and insolencie, for our filthinesse and impuritie, &c: let vs labour with God for the obtaining of a pardon: and then though we be plagued for our foolishnesse, and brought very lowe, yet crying vnto the Lord, he will deliuer vs out of our distresse: yea he will *bring vs out of darknesse, and out of the shadow of death, and breake our bands asunder.*

Psal. 107.

Vse. 3.

Heere is also matter of comfort to them that proceed in the waies of the Lord with a good conscience, whose workes doe testifie for them that they are vpright and sincere, and that though they be clogged with many infirmities, yet they giue entertainment to no sinne at all: though they haue many troubles and slanders raised against them, and many temptations, wants and necessities

tics.

fies lying vpon them, yet let them be of good cheere : for albeit they be afflicted on euery side, yet shall they not be in distresse, they are not straitned, but haue elbow roome enough, and doe enioy the best freedome and libertie. For they may come into Gods priuie chamber (as it were) and into his presence when they will : they are not straitned in their soules, but haue libertie to powre out their hearts before their heavenly father, who knoweth and pittie their distressed estate, and will worke out their freedome and comfort in due time : and in the meane while his hand shall defend and vphold them : his spirit shall comfort and strengthen them : his word shall reuiue and refresh them, and (in a word) his grace shalbe euery way sufficient for them, so that such as are not chained and fettered with their owne iniquities, and raining sinnes, are of all other the best freemen, and the most happie and blessed people : they walke at libertie, & they keepe the precepts.

2. Cor. 4. 8.

Let vs fall now into the hand of the Lord] That is, Let God proceed with the pestilence according to his pleasure : which is called Gods sword and Gods hand, because this pestilence proceeded immediately from him, without any second causes, whereas many other iudgements doe not so. In that he maketh choyse to fall into Gods hand, the Doctrine is, that Gods seruants neuer finde so great fauour as with God himselfe.

Doct. 2.
The godly
finde greatest
fauour with
God.

None can deale so fauourably with Gods children as their heavenly Father.

He goeth as farre beyond earthly parents, as God is better then man. They, when they are prouoked, doe oftentimes cease to be mercifull : but God, when he is most incensed, is perfectly fauourable ; and when he is driuen to chastise his children, he is exceeding moderate. Which is liuely expressed, *Hof. 11. 8.* where the Lord speaketh in this manner : *How shall I giue thee vp Ephraim ? How shall I deliuer thee Israel ? How shall I make*

Hof. 11. 8.

thee as Admah? How shall I set thee as Zeboim? As if he should haue told them, You haue deserued to be vtterly destroyed, as Sodom and Gomorrah, and the Cities neere adioining: but my compassion that I beare towards you will not suffer mee to doe it: *Mine heart is turned within me: my repentings are rowled together.* Man repents after hee hath done amisse, but God before, so that hee can neuer doe amisse: and therefore to manifest his infinite goodnes, and care for their preservation, hee addeth, verse 9. *I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim;* and the reason is added, *for I am God, and not man:* and therefore though a man (if hee were so prouoked,) would haue done his best vtterly to haue spoiled them, yet the Lord would not enter into their Citie, viz. for that end, but deale graciously with them, notwithstanding all their offences.

I. Pet. 6.
Ila. 27.9.

Moreover, earthly parents, when they set vpon correction with best staiednesse, doe want knowledge and discretion, and therefore giue their children too little or too much: but the Lord is of such infinite wisdom, that hee euer proportioneth his chastisements to the neede of the partie, and the nature of the fault.

Hos. 6.1.

Againe, earthly parents, when they haue layde on stripes, cannot take them off againe: when they see their children weeping, and grieuing, and humbling themselves in good earnest for their offences, they wish (but all in vaine) that their paine were ouer, & the smart remooued: but as the Lord woundeth, so can he heale; as hee cast *Iob* downe, so could he raise him vp againe: and whatsoeuer our distresses be, if wee can humble our selues, and crie vnto the Lord, hee is able and readie to relieue and to deliuer vs. In which regard, wee should be most willing, if we must needs be corrected, to yeeld vp our selues into his hands. For there is no comparison betwixt the compassions of men, which are finite, and of Gods, who is infinite.

Which

Which may serue to discouer vnto vs their folly that are so farre from submitting themselues to Gods chastisements, that they cannot endure his rebukes. Let any man of God admonish them, and they are readie to flie in his face. What hath he to doe with me? (say they) let him meddle with his owne matters. I will not take it at his hands: with many bitter speeches of that kinde, which argue in them great distemper and vexation of minde. And let a man tell them in neuer so great loue, that if they doe not amend, their sinnes will abroad to their disgrace: their friends will grieue at them, their aduersaries will reproach them, and all cry shame vpon them; yet they will be no whit pacified, but rather enraged against the admonisher, not caring what be thought or spoken against them, so Christians may not reprocue them.

Hence is it that men are so loath to be vnder any *Ife. 1.* Christian gouernment, where they must be instructed how to doe well, and rebuked if they doe not well: they will none of it: to liue in such a family or congregation where they shall be catechized, and restrained from the breach of the Sabbath, and other leaud courses, they will neuer endure it; but will chuse rather to be vnder the gouernement of Antichrist, and of Sathan himselfe, then of Christ Iesus: Let their maisters be Papists, cruell oppressors, as sauage tyrants as *Pharaoh* was, they will rather dwell with them, then with godly and religious gouernours, that would vse them most kindly, and reward them most liberally for their seruice. Such were the *Israelites*. *Moses* (as the Lord testifieth of him) was the meekest man vpon the earth, and withall a most wise and couragious Ruler: yet would they rather haue beene euery day vnder the whip in *Egypt*, then vnder Gods gracious gouernment which was executed by *Moses*. And as these are heere to be condemned of great want of wisdom, that will not submit them.

themselves to be admonished and ordered by the Lord; so are they also which are unwilling to come vnder Gods correcting hand, which is indeed of al other most desirable.

And because the present occasion requireth it, it will not be amisse to shew that the pestilence, wherewith the Lord hath now visited this Nation, is a fauourable and gentle correction, and that this sword of the Lord is nothing so terrible as the sword of man would be if he should cause that to be drawne out against vs: and that for these reasons:

Reasons why
the pestilence
is a more fa-
uorable stroke
then the
sword.

I

First, because heerein we may more immediately and cleerely behold Gods hand, which is a meanes to draw vs to more speedy and earnest humiliation: whereas if we were pursued by the sword of men, we should be more distracted, sometimes with feares of and greefe, for the enemies violence; sometimes with hopes either of mercy from them, or of aid from others: all which do either vterly withdraw vs from, or much hinder vs in the worke of humiliation.

2

Secondly, in the time of the pestilence the aduersaries of Religion haue not such matter of insultation; as when warres are hote in the Land: for then they would triumph in this or the like manner: Now these forward men shall pay for it: downe they shall all the sorte of them: they were wont to brag that God would be their buckler and their shield; their refuge, and their strong tower of defence: but what will become of them now? thus would they insult ouer Gods chosen, in the time of warre: but in the time of this sicknes, they themselves are exceedingly afraid, & euen at their wits ende, (knowing that hell and destruction gape for them, whensoever death taketh hold of them:) whereas Christians are quiet, and full of peace & ioy in the holy Ghost, knowing that if they die, they shall go from earth to heauen, from a place of miserie, to a palace of glorie.

Thirdly,

Thirdly, this is a maruellous great mercie, that there doth still remaine the face of a Church, that the Gospell is preached, the Sacraments administrad, & the profession of the truth openly maintained: whereas if there were a forraine inuasion, or a ciuill mutinie & insurrection, the vsuall course of the minsterie, and of the exercises of religion, would be stopped, which now is not onely tollerated, but commanded.

Besides, now there is a continuance of the state of the common-wealth: whereas when the sword rageth in a land, the face of the honourable is not respected, the Magistrates authoritie is reckoned a matter of nothing, and all lawes must giue place to the wills of violent men.

Againe, in the times of warre, there is an vtter subuersion of all meanes of maintenance and comfort: we cannot enioy our possessions, nor dwell in our houses, nor reape the fruits of our labours, which now (through Gods mercie) is farre otherwise.

And as for our estate, so euen for our liues and for our soules, the case is better with vs in the time of pestilence then in the time of warres: for then all our families, wiues, children, seruants, and all may bee barbarously slaine, or worse vsed before our eyes, or we before theirs: and if not so, yet they wuld be left to Idolaters, and in danger to be vassalls of sinne and Sathan: but now if death come, it is nothing so lamentable: if life bee graunted, it is nothing so dangerous: for though we be taken away, yet our friends shall remaine with the Saints & seruants of God; and they that haue bene our Christian friends, will be theirs, at least there is very great hope of their happinesse, both here, and hereafter, in regard of that liberty of the Gospell which through Gods goodnes is still maintained. And therefore great cause haue wee to magnifie the name of God, that when our late gracious Queen was taken away, & the Land must

H

needs

3

4
Lamen. 5.

5

6

needs bee exercised with some heauie stroke or other, that hee then miraculouſlie deliuered vs from the violence of the sword of man, and smote our Nation with his owne sword.

Reuel. 6. 8.

Leuit. 26.

The time allotted being wellneere spent, the points following were but briefly touched.

Doct. 3.
Gods punishments are answerable to mens finnes, I. 5.

Now when this is said to bee a fauourable stroke, we must vnderstand that it is so only vnto Gods children, not to the wicked: concerning whose departure out of this world, it is saide, that *Hell followeth death*. If they bee not reconciled vnto God, but liue and die in their finnes, their case is fearefull. And therefore is it a iust hand of God vpon impenitent sinners, that they should bee horrible afraid of that sicknes. No sinne, nor Satan himselfe, is so much feared of them as the pestilence, nay nor Gods wrath it selfe: and therefore they care not what foule sinne they commit, whereby they are sure to incurre the Lords displeasure, so their bodies may escape this plague of God. But suppose they doe escape it, if they be as full of impiety, and iniustice, and impurity, as they were wont to be, the Lord hath seuen times greater plagues behinde, and his reuenging hand will be stretched out against them still. Therefore let them labour to make a good vse of this, to humble themselues, and turne from their euill wayes: otherwise assuredly some greater punishment will light on their soules, or bodies, or both.

Verse 15. *So the Lord sent a pestilence in Israel, &c. and there died of the people, from Dan to Beer-sheba, seuen thousand men.* Yee heard the cause of this before; to wit, because *Dauid*, partly through pride, and partly through vaine confidence, had numbred the people: whence this point may be gathered, that

God maketh his iudgements sutable to our finnes. *Dauid* was lifted vp, because hee had so many strong and valient men: therefore doth God lessen the number of them. So (*I. 5.*) it is said, *Weepe & howle ye drinkers of wine, for the new wine shalbe pulled from your mouth.*

This

This was a most iust correction, that they should be punished with scarcitie of drinke, seeing they had before time so wretchedly abused the same. In like sort doth the Lord meete with proud men, turning their glory into shame, as wee may obserue in *Tyrus*. *Isa. 23. 8.* where the question is made, *Who hath decreed this against Tyrus* *Isa. 23.* (that crowneth men,) *whose Merchants are Princes? whose Chapmen are the Nobles of the world?* And the answer is made, *vers. 9.* *The Lord of Hosts hath decreed this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.* So for couetous men, they are many times brought to beggarie, according to that of the wise man, *Hee that maketh hast to be rich, shall surely come to pouertie.* *Prou.* Albeit they vse wonderfull diligence, and be exceeding painfull, and haue an excellent capacitie, and a deepe reach for worldly things, & seeme to want nothing that may make them prosper, yet because God is displeased with them, he brings them downe, both stripping them of their wealth, which they most affected; and plaguing them with pouertie, which they most detested.

And a cause heereof is, that he giueth men thereby *Reason.* to vnderstand, that he taketh knowledge of their waies, to the end they should take knowledge of his iudgements, when they see them directed so iust against their faults, and affections. And by this meanes as reprobates are left without excuse, the elect are much furthered to repentance, when their corrupt wils, their vnlawfull desires, and sinfull delights are crosse: when they behold Gods visible hand, and righteous hand: when he sheweth them the nature and qualitie of their offences, by the manner and proceeding of his corrections: & that was the true cause why the Lord laid this stroke on *David* at this time, rather than any other, viz: that he might more speedily and euidently see his fault, and more soundly and heartily repent for the same. Which

Vse.

Ezek. 24. 35.

maketh for our instruction, if wee would haue comfort in any thing that we possesse, let vs vse it well : neither let our hearts deceiue vs ; whether it be honour, or goods, or children, if we dote vpon them, and make Gods of them, we are likely to be depriued of them : the Lord can take from vs our power, the ioy of our honour, the pleasure of our eyes, and the desire of our hearts, euen our sonnes, and our daughters. When men loue to be commanders, God can take their authoritie from them : if they stand vpon their honour and reputation, he can soone make it wither and vanish : if the delights of their eyes doe content them, he can quickly remoue those from them : finally, if they set their affections immoderately vpon their children, and lift vp their soules vnto them, (as the words are in the originall) that is, make them the desire of their hearts, God can suddenly bereaue them of their children, or so bring it to passe, that they shall haue little comfort in them.

Would we then haue our houses and our children free from Gods strokes, and in particular from the pestilence (as that many pretend that they are more careful for their children, then for themselues ;) then let vs neuer commit any sinne to set them vp, for that is the next way to depriue vs of them : when we carry more affection to them then to the Lord himselfe, we endanger our selues and them both. The Lords will is, that you should in the first place serue him, and so doing, you shall make your children, not Lords but kings, not of an earthly, but of an heavenly kingdome.

The next thing heere briefly to be considered is [the space] in which these seuentie thousand men died, namely in three daies : Doctrine, that

Doct. 4.
Gods iudgements very
swift.

When God sets in with his iudgements they shall be farre dispersed in a short time. He can cause his plagues to flie fast, and make great speed. This is prooued in the *Psalme*, where speaking of any decree of Cod, it is said,

He

He sendeth forth his commandement upon earth, and his word *Plal. 147.*
 runneth very swiftly. What God determineth to doe, he *15.*
 can doe it out of hand, when it standeth with his good
 pleasure. So we see how he could cause one Angell to *Exod. 12.*
 goe thorow the whole land of *Egypt* in one night, and
 to slay the first borne in euery house: and in this regard *Zach. 5. 2.*
 Gods curse is compared to a flying booke, to note the
 swiftnesse of it, that it commeth as it were with two
 wings: but withall it is likened to a talent of lead, that
 sticketh fast where it falls: it maketh speed vnto the
 place that God appointeth, and tarrieth there where
 once it lighteth.

Furthermore we see, how quickly Gods curse was
 scattered ouer the whole earth, when our first parents *Gen. 3. 17.*
 had sinned: the deformitie came not vpon the creatures *18.*
 by degrees, but it ouertooke them presently and out of
 hand. And so at the last day Christ shall come in the
 twinkling of an eye, as to call the godly forth with vn-
 to glory, so to draw the wicked immediately before *1. Cor. 15. 52.*
 Gods iudgement seate, to receiue present and euerla-
 sting punishment and torment.

And the reason of this is, because God at all times is *Reason.*
 in all places, and of equall power in euery place, and
 therefore what should hinder him from doing that eue-
 ry where in the same moment, if it stand with his iustice
 and will, which he doth any where? The great deluge
 in the time of *Noe*, couered not one Nation one yeare,
 and an other the next, and a long time after the rest
 which were farre separated asunder, but he in his wrath
 was present in euery country, and so were they all ouer-
 whelmed in few daies: and who knoweth whether it
 seized not vpon each of them in one day? which ma-
 keth,

For reproofe of them that thinke, if they escape one *Vse.*
 place of infection, they are safe enough. But cannot
 God or his Angell reach them wheresoeuer they be?

H 3.

Though

Psal. 139.

Though no infected person come neere them, cannot the Lords hand finde them out? Yes certainly, let them climbe vp vnto heauen, or goe downe into hell, or hide themselues at the center of the earth, Gods eye is still vpon them, and his hand neere vnto them: so that they can goe safe no where without Gods fauour. If the pestilence were onely in *India*, we should as easily be infected in *England*, if God had a quarrell against vs, and a purpose to plague vs that way, as if we were in the midst of infected persons. Who would haue thought that *Gehazi* should haue beene smitten with the leprosie when his maister and he were together? The like may be said of *Miriam* when *Aaron* was with her. Nay who would haue thought that King *Pzziab* should haue beene plagued with that stroke in such an holy place as the Temple was, where God would haue no vncleane thing to enter? Yet when he presumptuously vsurped the high Priests office, he was not spared, no not in the Sanctuarie. So that this may be surely concluded, that no place can shelter a man from miserie, if sinne be harboured and entertained in his heart.

Verse 16. *It is sufficient: hold thy hand.*] Doctrine, that As God appointeth iudgements to be inflicted on his people, so he himselfe will see execution done.

Dolt. 5.
God is present at the execution of his iudgements.

Gen. 28. 12.

He stands by in this place, and directeth the Angell how farre to proceed, and where to make an end. God would haue *Iacob* humbled, and therefore he sent him to his vncle *Laban*: but withall he assureth him of good successe, and for that purpose sheweth him a ladder, whereupon the Angels of God went vp and downe, to signifie, that they should guide him forth, and bring him backe in safetie: but (for the present purpose) withall the Lord promisseth, that he would be with him, and keepe him. So *Psal. 34. 15.* it is set downe as a great consolation vnto the Saints, that the eyes of the Lord are vpon the righteous.

Verse. 15.

Instruction,

Instruction, that we should labour not onely to be in *Vse.*
Ierusalem, but to be of it: and then when Gods iudgements are abroad, we shall be in no danger. God will command his faithfull Angels to doe vs no hurt; wherein if they should refuse to obey, they must needs become diuels, and reprobate spirits, which is impossible. Let vs labour therefore to be of the number of those that mourne for the abominations of *Ierusalem*, that so we may be saued when others are destroyed. Let vs grieue for the impietie, and blasphemie, and crueltie, and impuritie that is in our Land: so shall we haue a testimonie vnto our hearts, that we are *Ierusalem*: but as for those that are *Babels*, *Egypts*, *Sodomies*, whose houses are full of voluptuousnesse, pride, gluttony, drunkennesse, worldlinesse, and the like, the Lord is likely to command his Angell to smite at them with a ful stroke: for where should his sword light, but vpon his enemies?

Verse 17. *And David spake vnto the Lord, and said, Behold, I haue sinned*] Whereas indeed the people had provoked the Lord most, yet *David* thought himselfe most guiltie, and therefore he would haue Gods hand to haue beene on him, and not on the people.

A good man will lay a greater burden on himselfe *Doff. 6.*
 then on an other, and passe sentence against himselfe, *A good man is most seuerer*
 rather then against another. *against himselfe.*

So doth *Paul*. *Christ came into the world to save sinners*,
 (saith he) *of whom I am chiefe.* *2. Tim. I. 15.*

And as for matter of guilt, so also for matter of punishment. We see in *Moses*, that because the people were *Exod. 32.*
 many, and he was but one, he intreated God that he might be wiped out of his booke, rather then all his people should be destroyed. But especially this point is verified in our Sauour, who, when mankind was vtterly insufficient, either to put in sureties, or to discharge *Philp.*
 their debt, did humble himselfe, to take on him the state of a seruant, and abased himselfe, that he might bring vs
 vnto

vnto glory; and endured a shamefull, and painefull, and cursed death, that he might bring vs vnto eternall life.

Reasons

1

1. Cor. 13.

And this commeth to passe, first, because good men are endued with that amiable grace of brotherly loue, which causeth them not so much to seeke their owne ease, as the benefit of others, but to lay the more vpon themselves, that others may be the rather spared.

2

Secondly, they are adorned with that admirable vertue of Christian humilitie, which directeth their eyes to other mens graces, and their owne corruptions: they hope the best of that which is in their brethren, and finde out the worst of that which is in themselves.

Vse. 1.

This serueth, first, for reproofe of those that are ready to shift off all from themselves, and though they be wholly, or most in fault, yet will lay the blame altogether on others.

Heere also are those hypocrites to be reprehended, that will lay heauie burdens, and require strict obedience of others, especially of Ministers, and yet they themselves make no conscience of any sinne, be it neuer so contrarie to the Lawes of God, or of man.

Others there are also, that may iustly come vnder this reproofe, that care not who want, so they haue plenty; nor who hunger, so they haue sufficient; nor who sinke, so they swimme; though it be by thrusting others vnderwater.

2

Secondly, this is for consolation to them that can goe from their owne commoditie, and ease, & credit, so God may haue glory, and his people good: they are of the same spirit that *Moses*, and *Dauid*, and *Paul* were, and therefore their reward in heauen, and their praise on earth, shall be sutable.

Mercifull men lose nothing: if *Nehemiah* had gotten together all the money in that country, and had attained to be King of *Persia*, he could not haue procured himselfe so much true honour, as he did by not taking
all

Nehem. 5. 14.

15. 16. 17. 18.

all the stipend that he might haue done, being a man
of his place, and by entertaining a great many that were
in want at his table, which he needed not to haue done:
and besides the good and deserued estimation that
he got, he could with comfort (and so may all
that are like him) intreate the Lord to re-
member him in goodnesse: which the
Lord neuer failed to do.

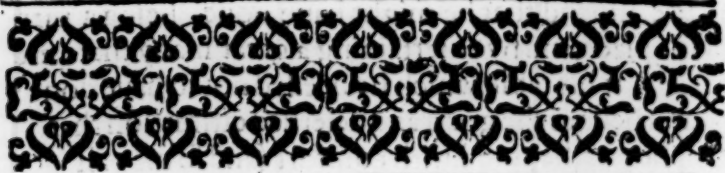
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The end of the second Sermon.



I

The



The third Sermon.

PSALME 12. 1. 2.

Verse 1. Helpe Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.

2. They speake deceitfully euery one with his neighbour, flattering with their lips, and speake with a double heart.



Hese words containe in them a prayer of *David*, when hee himselte was pursued by *Saul*, and the Church of God was in great distresse: when his friendes withdrew themselues from him, and fewe continued in that holie profession of Gods name, which formerly they had made.

Now in this prayer of his, wee may obserue

1. First a petition, *Helpe Lord*; Seeing mens helpe failed, and their power was bent against equitie and Iustice, which should haue vpheld & maintained it, therefore hee appeales to an higher power, and intreateth reliefe and succour from the Lord.

2. Secondly, a complaint, and that

1. Of the decay of good men, and of goodnes in them; *There is not a godly man left, &c.*] Whereas superiours should haue ministred refreshing vnto the distressed, or at least inferiours borne a burden with them, they were
now

now taken away, when there was greatest need of them: not that there were no good men at all (for *Gad*, and *Nathan*, and *Jonathan*, were now in the Church) but in comparison of the aduerse part, they were so fewe, that they did scarce appeare to be any at all.

2 Of the deceitfulnes of bad men, *They speake deceitfully every one with his neighbour, &c.*: that is, euery one of the contrarie side, was full of craft and cunning, vsing faire words, but intending much mischief: speaking with a heart and a heart (as the Prophet saith) that is, a heart that made shew of one thing, but meant the quite contrary: seeming to be for *Dauid*, when in truth they plotted against him.

Helpe Lord] here we see his refuge, he betaketh himselfe vnto God, when he is forsaken of men. Whence obserue this Doctrine, that,

Although all humane helpes and earthly friends doe faile Gods people, yet they are not helplese, nor hopelesse. *Doct. 1.*
Gods childre neuer helplese.

Albeit in regard of mans assistance, they be utterly destitute, yet the Lord will be euer with them, and alwaies stand for them. *Dauids* argument here is not this, Lord helpe: for there be many that will ioyne with thee: but this, Lord helpe, for there is none else that will helpe: so that our case is not according to mens affections towards vs, but according to Gods loue vnto vs.

This is euident in the prophecy of *Micha*, where it is shewed, that friends failed: neither did they faile one man alone, but the whole Church; *good men were perished out of the earth, and there was none righteous among men, &c.*: but the best of them was a briar, and the most righteous of them sharper than a throne hedge: yet the Church is not quite dismaid, but resoluech to fly vnto the Lord for succour. *Therefore will I looke vnto the Lord; I will waite for God my Saviour: my God will heare me, though* *Verse. 7.*

good men were dead and gone, and hypocrites did put on their shape and likencesse, that they might more freely practise mischief.

Yet the people of God determine with themselves not to cast off all hope, but to relie vpon the Lord, and though he delay to helpe them for a time, yet they will waite vpon him, knowing that at length he will deale graciously with them.

And for the further confirmation of this point, we haue the example of Christ Iesus himselfe, who being grievously perplexed and troubled within and without, and on euery side, vseth this argument vnto his father; *Be not farre from me, because trouble is neare, for there is none to helpe me.* And this is vsuall with God, to relieue his people in extremities: and therefore when *no man calleth for iustice, no man contendeth for the truth, &c.* then he himselfe wil take the matter into his hand, & he wil saue & deliuer his seruants as the Prophet *Isaiah* witnesseth.

And the reasons hereof are these.

Reasons.

I

First, though all men doe forsake vs, yet Gods power is no whit diminished thereby: and therefore that is a worthy speech of faith in *Ionathan*, that it is not hard to the Lord to saue with many or with few: and in *Asa*, who saith, *it is nothing to thee to helpe with many, or with no power.*

1. Sam. 14. 6.

2. Chro. 14. 11

They knew that though they had few, or none at all on their side, they were in as good case as if they had many millions, if God were on their side: for all power is his, and that which men haue, is but borrowed from him: and though he sometimes vse them, it is not because he needs them: for who did helpe him in making of the heauens and of the earth, and of al the creatures in them both? and what assistance hath he now in sustaining, and vpholding of the same? now if he neuer needed the aid of any creature in these greatest workes of creation and preservation, surely he wanteth not the helpe of men in matters of smaller importance,

Psal. 62. 11.

Math. 6.

Secondly,

Secondly, Gods mercy is no more lessened then his power is, by mens withdrawing of themselues from vs, he loues his people when they haue no friends, as well as when they haue many friends; nay he manifesteth his loue more at such times: for in him *the fatherlesse findeth mercy*. And then doth he exercise the bowels of his cōpassion, whē men shew little or no cōpassion at all. 2 Hos. 14.

When we see children to haue rich and mercifull parents to provide for them, we doe not much pitie them: but as for those that are fatherlesse and friendlesse, that are hungry & naked, and altogether destitute of reliefe, we tender their case, and are ready to relecue them. Can we carrie such an affection towards other mens children that are distressed and helplese, and will not the Lord our God haue a greater care of his owne children in the like case? Will he leaue them because men haue forsaken them? No surely. But when they are in distresses and straits, and that through their owne foolishnesse and disobedience, if they humble themselves, Psal. 107. and cry vnto him, he will deliuer them, though men dare not, or will not speake, or deale for them.

Thirdly, when Gods seruants are left destitute, their faith is much exercised and increased: and then we alwaies speed best, when we belecue best. So long as we haue helpe about vs, we doe not so much set our faith a worke, as our carnall reason and sense, and so pray not at all, or very coldly: but when we are desolate and forsaken, and those that should be most for vs are against vs, then we begin to lift vp our hearts to heauen, and to cast our selues vpon Gods providence and goodnesse, and to vse the weapons of the spirit, and not of the flesh: this is plaine in *Davids* example, who being in great danger in the caue, did at first looke about him, for helpe on this side, and on that: but seeing that all refuge failed him, what did he? I cried vnto thee ô Lord (saith he) saying, thou art mine hope, and my portion in the

Plal. 141. 4. 5.

4

Land of the liuing.

Fourthly, in such times of difficultie, Gods glorious hand is more apparantly scene, and so all the honour is ascribed vnto him. If *Moses* had brought the *Israelites* out of *Egipt* by force of armes, being aided with two or three millions of souldiers, much of the praise would haue bene giuen vnto them: but when *Moses* was naked and altogether destitute of any power of man, the Lords mightie Arme was more cleerely scene in the deliuerance of his people, and the subuersion of their enemies. And that worke of his, hath bene, is, and shall be memorable in all ages.

So also, if *Hezekiahs* sicknesse had beene such as anie Physitian could haue cured, his recouerie should neuer haue beene recorded in Gods booke, as not making so much for his glorie: but when the prolonging of his life was as much as the giuing of a second life, then notice of it was taken and giuen by the holie Ghost, to the euerlasting honour of Gods name. And as it was then, so is it yet still, and euer shall be to the end of the world: the greater the extremities and necessities of the Saints bee, wherein God doeth relieue them, and out of which hee doth deliuer them, the more will it be for the magnifying of his omnipotencie, and of his tender mercie therein expressed.

This scructh,

Vsc. 3.

1. First, for the confutation of their foolish conceit and expectation, who seeing mighty aduersaries against the Church, and fewe or no friends to interpose themselves, presently conclude, that their case is desperate: down they must: they are vtterly vndone: and so they begin to forecast in their mindes the manner of their ouerthrow, & the forme of their lamentation, when they shall bee thus and thus handled. But these men, for all their deepe reach, may bee deceiued; for all their conclusions are grounded on men: they doe not consider what

what God may doe, as wee see in *Dauids* enemies, who perceiuing that manie did band themselues together, and rise vp against him ; concluded, that *there was* Psal. 3. 1. 2. 3. *no helpe for him in God.* But what sayes *Dauid*? *Lord,* *thou art a buckler for mee, my glorie, and the lifter up of my head.* And in another Psalm, *Mine enemies* (saith hee) Psal. 71. 10. 11. *speake of mee, saying, God hath forsaken him : pursue & take him, for there is none to deliuer him.* These speeches (no doubt) pierced *Dauids* soule : but doth hee make the same conclusion? No, hee is farre from that ; hee rather layeth faster hold on God, seeing cruell men to be so violently bent against him. *Goe not farre from mee, O God* (saith hee) *my God haste thee to helpe mee : let them be confounded and consumed, that are against my soule, &c.* Verse. 12. 13. Indeede if mens opposing of themselues against him, could haue kept him from complaining vnto God, or God from giuing care vnto him, his case had bene very lamentable : but seeing that was impossible, whatsoeuer they imagined, there was safety enough for *Dauid*, and so is there still for all the elect of God.

Secondly, this is for instruction, that seeing by how much lesse helpe we haue from men, so much the more we shall haue from God ; therefore we should deale earnestly with the Lord in our distresses, and wrestle with him as *Iacob* did, when his brother *Esau* came with foure Gen. 32. hundred men against him : hee was vnable to encounter him, and therefore hee encountreth the Lord himselfe by prayers and teares ; and that which was his refuge, must bee ours, and then wee shall haue peace and safetie : if once wee can lay hand-fast on God, (as wee may in our houses, in our chambers, in our beds, in the night, or in the day) then our case is good, wee shall be protected from all the violent rage of the wicked ; so that none of the sonnes of violence shalbe able to touch vs for our hurt : and therefore herein let vs take comfort, that though men forsake vs, and our neere friends

Psal. 27.

friends reiect vs, yet the Lorde will gather vs vp, and prouide sufficiently for vs, as he did for *Dauid*: neither can mens perswasions withdrawe his compassion from vs, nor mens threatnings terrifie him from releeuing of vs. *For there is not a godly man left, &c.*

From this lamentable complaint of his, ariseth this doctrine, that

Doct. 2.

want of good
men much to
be lamented.

No outward thing comes neerer the hearts of God children, then the decay of good men.

Micah. 7. 1. 2.

Hos. 4. 3.

It much troubleth the soules of godly men, to see a small number of Christians. Hence proceedeth that lamentation of the Prophet *Micah*: *Woe is me, for I am as the Summer gatherings, &c*: or, I am in case, as in the destruction of the Summer fruites: as in *Hoseah* it is said, *The fishes of the Sea shall be gathered*: that is, destroyed: and that this is the sense, it appeareth in the words following, when it is said, *There is no cluster to eate: My soule desired the first ripe fruites*: that is, I am as one that hath a feruent longing for them, and yet can get none of them; and what is the reason of this his lamentation? *The good man* (saith hee) *is perished out of the earth, and there is none righteous among men, &c.* So that the effect of those words is thus much: that looke how worldlings would grieue, if they should see their grapes and figges (which were speciall commodities in those countreys) to faile, and their expectation that way to bee vtterly frustrate; so, and much more bitterly did the Prophet bewaile the losse of good & righteous men. That was it also that did so pierce the heart of *Elias*. Lorde (saith he) *the children of Israel haue forsaken thy covenant, broken down thy Altars, & slaine thy Prophets with the sword, and I onely am left, and they seeke my life, to take it away.* Which losse of the Prophets was so grievous vnto him, that hee had no pleasure in his owne life; and therefore hee intreateth the Lord to *take away his soule*. In which regard whē the Lord would comfort him, he vseth a fit remedie

1. Kings. 19. 1.

Verse 4.

remedie for his disease: for whereas his griefe was that there were no godly men left, but all were declined to Idolatrie, he telleth him that *he had reserved to himselfe* Verse. 18. *seuenthou sand, that had not bowed the knee vnto Baal.*

Yet further it may appeare what a matter of heauynesse the losse of good men is vnto those that are good themselves, by that speech of *Dauid*, who saith, *All my delight is in the Saints*: for if they be his chiefe delight, *Psal. 163.* then the want of them must needs be an occasion of verie great anguish vnto him: as is euident that it was. *Psal. 42. 4* when he remembered how he had gone with *Psal. 42.* the multitude, and had beene as a Captaine to leade them vnto the house of God, which then he could not doe: this cast him into wonderfull griefe, so that he poured out his teares, yea and his very heart, as he there speaketh, being in such extremitie of sorrow, that he is faine to restraîne himselfe, *why art thou cast downe my soule* (saith he) *and why art thou disquieted with in me?* &c: yet godly men were not quite abolished at this time, but *Dauid* onely taken from them: and he knew that he should come againe vnto them at length, and that they should be his flocke: if then he were so farre cast downe for that he might not be with them, what griefe would he haue conceiued if they had vtterly beene cut off, and ceased to be any longer?

Now the reasons why the decay of Gods people is and should be such an heart-breaking vnto the rest of the Saints, are these:

First, because the glory of God is precious vnto them, *Reasons.*
which is much hindered and obserued when his seruants are diminished: for then there is lesse seruice done vnto him in publike and priuate: there are fewer prayers and praises offered vp vnto him, fewer religious exercises in vse amongst men, and fewer workes of mercy performed vnto the needie and distressed. And if the decay of good souldiers and of loyall subiects in any
K king.

kingdome must needs be a matter of griefe to those that loue and seeke the honour of their King; then can it not but goe neere the hearts of the godly, when they perceiue the souldiers and subiects of Christ to goe to wracke.

2

Secondly, in regard of themselves they are moued heereat, as being fellow members with them: for when the godly perish, they are as it were a maimed body. They haue fewer friends and fellow-helpers, fewer to pray with them and for them, fewer to reprove, exhort, and comfort them, and in a word, fewer to whom they may doe good, and from whom they may receiue good.

3

Psal. 67. 5.

Thirdly, in respect of the publike losse, they mourne for the decay of the righteous: for when multitudes of all nations, and of all sorts of people, doe know the waies of God, and praise the name of God, then (as the Prophet saith) *the earth shall bring forth her increase, and God euen our God shall blesse vs.* If there be but ten righteous men and women in a Citie, or some few in a whole Country, all the rest shall speed the better for their sakes: how much more then if there be multitudes of them? What a griefe therefore must it needs be to the wise and godly, when these props and pillars of the Church and Common-wealth are taken away?

Which serueth,

Ise. 1.

First, for the iust reproofe of those that doe carrie a deadly enmitie against the multitude of Christians that now are, and doe much grieue that there should be so many that resort vnto the word in publike, that read it in priuate, that haue praier and singing of Psalmes in their families, &c. they grudge and murmur at it, as if some conspiracie or mutinie against the State were towards, and as if the good of mens soules, and the peace of the common-wealth could not stand together. These are of another spirit then *David* was, who lamented that

that there were so few such: and these are indeed vtter enemies vnto God, who esteemes his people to be his chiefe treasure vnder heauen: and therefore they shall beare their iudgement, whosoeuer they be that doe thus malice the seruants of God, and endeuour to peruert them, or to diminish the number of them.

Secondly, heere is matter of cōfort for thē that are of *Use. 2.* the same disposition that *Dauid* was, that cry night and day, *Helpe Lord. for the godly perish, &c.* & that labour with God, by fasting, and weeping, & praying, that he would vphold the state of his Church. If the praier of *Dauid*, being but one man, were effectuell for the continuing of Gods people, how much more forcible shall the requests of many thousands be, who doe vnceassantly intreate the Lord with great earnestnesse to be *fauourable vnto Zion*, and to *build up the walles of Ierusalem*, to saue his chosen, and defend his owne heritage against the malicious plots and practises of all their enemies.

They speake deceitfully every one with his neighbour.]

Heere he sheweth what manner of enemies were against him: not such as would professe themselves open aduersaries, (for though he had many such, yet heere he dealeth not against them) but such as would make shew of good will, whereas indeed there was in them nothing lesse. Now in that his chiefe complaint is against them, the doctrine is, that

Deceitfull friends are worse then open and apparant *Doct. 3.*
foes. *Fained friends*

Dauid had diuers professed enemies, as *Saul*, and such as were neere him: yet none of their practises went so neere his heart, as these mens that would pretend to be friendly vnto him. *worse then open foes,*

To this purpose it is said by *Salomon*, that *The wounds* *Prou. 27. 6.*
of a louer are faithfull, and the kisses of an enemy are to be
praised against: (for so the words must be read) When a
faithfull friend doth rebuke vs, and seeke to wound our

Indas, Matth.
26.49.

hearts for sinne, that is exceeding profitable for vs : but when an enemy vnder pretence of loue (whereof by kissing they then made shew) doth come against vs, and seeke to vndermine vs, that is exceeding dangerous, and the hurt thereof much to be praied against.

The waters that runne smoothly and mildly are commonly most deepe and dangerous, whereas that which roares is more shallow and safe.

Reasons.
I

The reasons of this doctrine are,

First, that such craftie foxes doe more easily come within a man, and sooner deceiue him. An open enemy commeth as it were before ones face, and so his blowes may be better warded off : but a false friend commeth behind ones backe, and fasteneth a deadly blow ere a man be aware : and therefore *Ioab*, when he would speed *Abner* and *Amasa*, did not bid open defiance vnto them, but (being therein more crafty and subtil, then either godly or manly) gaue them kind salutations, and, vnder pretence of loue, most cruelly murdered them both. And as it is for the outward man, so is it also for the soule. The most dangerous temptations are those that proceed from fained friends vnder the colour of loue, and desire of our good. If *Sathan* had come vnto *Eue*, and told her, I charge you eat of the tree in the midst of the garden, & whatsoeuer the danger be, stand not vpon that, for I will haue your husband and you to be damned, she would neuer haue hearkened vnto him : but when he perswaded her, that he was her friend, and meant her good, namely, that by eating thereof she might be made like vnto God himselfe, knowing both good and euill, then was she ouertaken by him, and so being overcome herselfe, she became the instrument of the diuell, to deceiue her husband in like sort. And so it is with many, that haue held out well against raging and violent temptations, and yet haue beene foulely drawne aside, and shamefully foiled by milder temptations,

tions, vnto profit, or pleasure, or credit.

Secondly, the false dealing of such counterfeit friends, doth much more afflict the heart of a man, then any iniurious actions of manifest aduersaries: as we may see in that Psalm of *David*, where he saith, *Surely mine enemy did not defame me, for I could haue borne it, &c. but it was thou. o man, euen my companion, my guide, and my familiar, &c.* When his words were smooth, and softer then butter, and yet prooued deceitfull, they went thorow his heart euen as swords: and this was iust vpon him, because he had dealt in that sort with his faithfull subiect *Vriah*, seeming to fauour him by imploying him in speciall seruices, when he went about to take away his life, that he might couer his owne iniquities.

2
Psal. 55. 12, 13

First therefore let this instruct vs to take another course: if we haue inward dislike, let vs professe it: if we carry a louing affection, let vs make shew of it, and loue not in word alone, but in deed, as the Apostle exhorteth.

Vse 1.

Especially let vs looke vnto this in matters betwixt God and vs: let vs not play the hypocrites with him, pretending a loue vnto the Church of God, and to the word of God, when there is no such matter; and drawing neere vnto him with our lips, when our hearts are farre from him: for in so doing we shall offer great injury vnto the Lord, and doe more hurt at length then those that are profest Papists or Atheists: for such as flatter with their lips, and dissemble with a double heart in things that concerne the holy religion of God, if any persecution come, will quite renounce their profession, and betray the cause of God, and grieue the seruants of God, and harden the hearts, and open the blasphemous mouthes of the enemies of God, and make many to fall by their reuolting and backsliding. Therefore let euery one that taketh vpon him the profession of Christianitie, be a true, & not a fained friend of the same; and bring a faithfull, and not a guilefull heart thereunto;

that the Lord may witnesse for him, that he doth heartily and vnfaignedly seeke him.

Iſe. 2.

Ier. 9. 4. 5.

Secondly, let vs hence learne this point of wisedome, neuer to trust those too farre, of whose faithfulness we haue any iust suspition: be they neuer so neere vnto vs, let vs not open our selues vnto them, but keepe them at armes end. This is the aduice of the holy Ghost: *Let every man take heed of his neighbour, and trust not any brother: (viz. that is not sound hearted) for every brother will vse deceit, and every friend will deale deceitfully, &c. for they haue taught their tongues to speake lies: they haue exercised the trade of vsing faire words, when there is within them nothing else but falshood and deceit. And the like exhortation we may read in the 7. of Micah.*

Iſe. 3.

Thirdly, this is for our consolation, when we finde such hollow hearted hypocrites and deceiuers: we should not be dismaied because there are so few whom we may trust and giue credit vnto; for it is no strange matter: there haue beene such heeretofore, and they haue beene discovered: God hath hearkened vnto the praiers of his seruants, and giuen them wisedome to discerne of them, and so will he doe still, so that they shall bring no annoyance vnto his people, whatsoeuer they intend against them.

FINIS.



The fourth Sermon.

PSALM. 12. Ver. 3. 4.

3. *The Lord cut off all flattering lippes, and the tongue that speaketh proud things.*

4. *Which haue saide, with our tongue wee will preuaile: our lips are our owne, who is Lord ouer vs?*



In the two former verses it set downe the petition that *David* made vnto God for helpe, and his complaint that he put vp concerning the decay of good and righteous men, and the deceitfulnes of vngodly and vnrighteous men.

Now in these verses is set forth an other part of his prayer, to wit, an imprecation; *The Lord cut off, &c.*: wherein hee doth by the spirit of Prophecie, and according to the *Analogie* of faith, denounce iudgement against Gods and his enemies, to the end he might comfort himselfe, and refresh his hart with hope that good men should bee recouered, and wicked men confounded. And as for this curse, we must vnderstand that it is not vttered in bitterness, but in zeale, and with warrant from Gods owne spirit; and this is directed,

1. First against deceitfull persons, who are called flatterers: *the Lord cut off the flattering lips.*

2. Se-

2. Secondly, against proud persons, who are described:

1. In generall by their speech, that *they speake proud things.* verse 3.

2. More particularly, that they say, *with our tongue wee will preuaile.* vers. 4. as if they should haue said, looke what wee aske, we will obtaine it: looke what we threaten, wee will performe it: looke what we set downe, that shall come to passe.

But it might be said vnto them, you speake presumptuously, and vtter words that doe not beseeme you.

Obiect.

Answer.

They answer, *our tongues are our owne:* as if they should say, who dare be so audacious as to controule vs? we will speake what we list, in despite of them all.

Obiect.

But some might say, though you set so light by men, you must know that there is one higher then you: what if the Lord should take the matter into his hand?

Answer.

To that they answer, *who is Lorde ouer vs?* they thinke they may blaspheme God, & reuile his seruants, and speake what they list, and yet none shall haue to doe with them for it.

Vers. 3.

The Lord cut off all flattering lips] whereby are vnderstood, the most dangerous and subtrill deceiuers, who vnder pretence of friendship, doe seeke a mans vtter ouerthrow.

Now in that the Prophet prayeth against such as doe so cunningly carry their matters, that they will appeare to loue, where they hate with a deadly hatred, and in praying doth shew, not only what is his wish, but what is Gods purpose, viz. that the Lord will *cut off the flattering lips*: hence this doctrine may be gathered, that,

The more skilfully and artificially anie contriues his euill purposes, the more fearefull destruction shall fall

Decl. I.

The more cunning any is for mischief, the more fearefull shall his ruine be.

The more fraudulent a deceiuer anie one is, the more heauy shall the hand of God be vpon him, to crosse and contrarie him, and to bring him to such straits, that hee shall

shall not for shame open his mouth againe to speake as he hath done : and this is to haue his tongue cut out, as it were, as is threatned in this place.

Flatterers haue a certaine kinde of dexterity in their enterprises, that they will not be seene to be brochers of those things whereof they afterwards become practisers : but they speed neuer the better, but a great deale the worse for that. Therefore doth *Dauid* conclude, that *Psal. 52. 4. 5.* God would certainly destroy *Doeg*, because hee was a skilfull worke-man, and as it were a tradesman in mischief: he could flatter *Dauid*, that he wissheth him well, and was sorry for his troubles, and would be ready to befriend him in any thing he could : but when *Saul* complaines how hardly he was dealt with, in that no body would discouer vnto him the treacheries of *Dauid*, *Doeg* changeth his tune, and falleth to accuse *Dauid*, *1. Sam. 22. 8. 9. & c.* and most iniuriously chargeth *Abimelech* to haue conspired with him : and for all this, he (no doubt) would haue goodly pretences : as, that dutie bound him to speake as he did : he respected the Kings honour and safety, and certainly things were not well, but some mischief was a working ; for he saw the sonne of *Ishai* come vnto *Abimelech*, who gaue him a sword, and asked counsell of the Lord for him, and ministred food vnto him, and to those that were with him, and that extraordinary food too, euen the shew-bread : in which regard, he, as a loyall subiect, must needs aduertise *Saul* to take heed, and to looke well to himselfe, that so he might preuent all imminent dangers.

So in the prophecie of *Ieremie*, this is set downe as *Ier. 4. 22.* one cause of the vtter subuersion of the *Iewes*, that they were wise to doe euill, but had no knowledge to doe well. They wanted not ordinarie capacitie, (which had beene one degree of happinesse vnto them, for then God would haue shewed them greater compassion) but they wanted grace to vse it well, and had cunning heads to plot

L

mischiefe,

Ier. 9. 5.

mischiefe, and therefore doth the Lord threaten iudgement against them. And in another place he saith, that *they had taught their tongues to speake lies*. And what followeth? *Therefore thus saith the Lord of hosts, Behold, I will melt them, &c. Shall not I visit them for this, saith the Lord? Or shall not my soule be auenged on such a Nation as this?* Their tongues were too much inclined to lies of their owne accord, so that they needed not to be taught that language: yet did they let their tongues to schoole, as it were, that they might be artificiall in their leaud practises, & carry out their lies vnder a colour of truth, and so sinne with lesse disgrace: which was a thing that the Lord could not abide, and therefore he threatneth to plague them therefore.

Reasons.

I.

And good reason is there that it should be so: for

Gal. 3.

First, such persons are extreameley hurtfull. Neuer is euill practised with such mischief, as when it is contriued by craft, and polished with deceit. The Apostles were neuer so troubled in dealing either with the idolatrous *Gentiles*, or with the superstitious and malicious *Iewes*, as they were when they had to doe with those that pretended to be Christians, to be Ministers of the Gospel, yea to be Apostles: and therefore *Paul* expostulateth the matter with the *Galathians*, saying, *O foolish Galathians, who hath bewitched you? &c.* As if he should haue said, No man could deale so dangerously as these false Teachers, who haue as it were charmed your affections, and bewitched your mindes. And in the Epistle to the *Corinthians*, he greatly complaineth of such deceiuers: *I am iealous ouer you with a godly iealousie: for I haue prepared you for one husband, to present you as a pure Virgin to Christ. But I feare lest as the Serpent beguiled Eue through his subtiltie, so your minds should be corrupted from the simplicitie that is in Christ. For such false Apostles are deceitfull workers, and transforme themselves into the Apostles of Christ. And no maruell, for Sathan himselfe is transformed*

2. Cor. II. 2. 3.

Vcr. 13. 14.
15.

formed into an Angell of light. Therefore it is no great thing though his Ministers transforme themselves, as though they were the Ministers of righteousness. Paul had taken great paines to make a match betwixt Christ and them, and to fit them for such a glorious husband: but he was much afraide lest it would be broken, in regard of manie of them, and that as the Diuell deceiued *Eue*, so the false Apostles would deceiue them, and that by transforming themselves into the Apostles of Christ, making shew (as the Diuell doth,) of the greatest loue and care of their good, and of their eternall saluation: when the truth was, they intended no such thing, but onely the seruing of themselves, in their carnall credit and commoditie.

Secondly, albeit such kinde of persons doe worke much mischicfe, yet they seldome passe vnder the censure of men for the same, and therefore it stands the Lord vpon to rebuke and punish them; Nay, they are so farre from being condemned by men, that they haue great thanks many times, for their wise counsell and good aduice (though it be most vile and diuellish,) in incensing mens mindes against such as haue wronged them, and putting it into their heads how they may bee auenged of them; which is a thing most detestable before God, and therefore shall not goe vnpunished.

Thirldly, their hearts are maruellously hardened: for when they can fetch ouer men according as they list, they intertaine an opinion of singular witte and vnderstanding, & of a deepe reach in themselves, and so begin to contemne others, and will not admit of a reproofe or admonition from any: and therefore being grown to this height of pride, and this exceeding hardnesse of heart, they are the more fit for Gods iudgements to be executed vpon them.

Fourthly, Gods wisdom is much magnified by proceeding against such: they are fit aduersaries for him, who scattereth the deuices of the craftie, so that their handes

Psal. 7.&9.

cannot accomplish that which they enterprise, (as Iob speaketh) and *that taketh the crafty in their craftinesse, causing thole that are cunning hunters and fowlers, to fall into the pit that they have digged for others, and to be insnared in the works of their owne handes*; so that when they goe about to take others, it falleth out by the righteous and wise prouidence of God, that they are taken themselues.

Vse 1.

Prou. 24.3.

Sith it is so dangerous to haue a crafty and cunning head, closely to plot and contriue mischief, let this admonish vs to beware of that vice: for assuredly, it will bring shame vpon the fauourers thereof. The wise man saith, *Hee that imagineth to doe euill, men shall call him an authour of wickednesse*. All men shall point at such a one, There goeth a crafty fellow, a subtile Foxe, &c: so that the name of a vagrant is not more odious then his: euery one hath such in detestation, euen the most contemptible of the people: Doe you see yonder man? (will they say) he is a perillous fellow, able to set a thousand together by the eares; If any haue an euill cause, hee is a man for his turne: Let him make him his Soliciter, and hee will goe as farre as diuellish and craftie wit can reach. And as it is a blemish to the name, so it is the bane of ones estate to bee a fraudulent dealer. *The bread of deceit (saith Salomon) is sweete to a man, but afterward his mouth shall be filled with grauell*. Howsoeuer deceitfull persons doe snatch heere and there, and get much from others, yet few of them thrue, but the curse of God lighting vpon that which they haue, makes haucke of all. And therefore as wee tender our estimation and good estate in the world, let vs beware of such practises.

Prou. 20.17.

Vse 2.

Secondly, let vs hence learne, not to be discouraged at crafty aduersaries, that haue winding wits, & plotting heads, and flattering tongues, and acceptance with great ones, euen as they would wish: let vs not bee dismayed heereat, but let this be our comfort, when they fawne, and

and flatter, and lie, and traduce vs most shamefully, that
the Lord will cut off the lying lips. Grant that we haue not
 libertie or skill to encounter them, yet the Lord hath:
There is no wisdom, nor understanding, nor counsell against Prou. 21. 30.
him: that is, none of these shall take any effect against
 him: and therefore the Psalmist saith, *The Lord breaketh* Psa. 33. 17.
the counsell of the Heathen, and bringeth to nought the deni-
ces of the people. Though all the wisdom of all the na-
 tions in the earth were laide together, yet God would
 bring all their consultations to nothing if they made a-
 gainst him. When *Achitophel* fell from *David* to take
 part with *Absolon*, it much troubled *David*, for his words
 were as Oracles, and none could speake more in mat-
 ters of policie then he, and he knew all *David*'s heart, and
 the state of the whole kingdome, and therefore he tur-
 neth himselfe vnto God: *O Lord* (saith he) *I pray thee*
turne the counsell of Achitophel into foolishnesse: and God
 heard his request, and did so, insomuch that no creature
 could deale more foolishly for the procuring of his
 owne euerlasting woe and shame, then he did in han-
 ging himselfe.

The diuell is still labouring to worke mischief, and
 he wants not craft nor subtiltie, besides the experience
 that he hath had from the beginning of the world hi-
 therunto: yet for all this, he hath neuer beene, nor shall
 be able to procure the ouerthrow of one of Gods elect.
 The Church hath beene nothing the worse, though he
 haue beene still warring against it. And why is this, but
 because Gods wisdom is infinitely beyond all the sub-
 tility of the diuell? And what cause haue we then to feare
 crafty men, seeing their Captaine hath had no better
 successe, and seeing that the Lord hath a quarrell against
 them as well as against their head?

And the tongue that speaketh proud things.]

In that the Prophet denounceth iudgement against
 such kinde of persons, the doctrine is, that

Doct. 2.

The wicked
boasting, a
torerunner of
their ruine.

The more wicked men boast of their mischievous intents, the neerer mischief is vnto them.

Psal. 59. 7. 8.

When they bragge most how well the world goes with them, and what hope they haue of effecting their badde purposes, some great euill is euen at their doores. When *men boast in their talke, and swords are in their lips* (as *David* speaketh) then *the Lord will haue them in derision*, and laugh at their destruction. When they fall to bragging, God fals to laughing: and when their swords are drawne out against others, the Lords hand is stretched out against them. When *Pharaoh* in the pride of his heart said, *Who is the Lord?* God made him know who he was. And when *the enimie* said, *I will pursue, I will ouertake them*, (meaning the *Israelites*) *I will diuide the spoile*, &c: then the Lord set in against them, and made the Sea to cower them, so that they sanke as lead in the mighty waters.

Exod. 15. 9.

2. Kings. 18.

Chap. 19. 28.

So when *Saneherib* insulted against God, and against his people, and bragged what his forefathers and himselfe had done, and what now he would doe, if they would not yeeld vp the Citie and themselues into his hands, then did the Lord put a hooke into his nostrils, and a bridle into his lips, & brought him backe againe the same way he came, and caused him to fall by the hands of his owne sonnes.

Reasons.

I

And the reasons why it must needs be so, are these:

First, when vngodly men do most vaunt of their malicious intents against Gods people, then is the Lords compassion most stirred towards them: euen as it is with earthly parents, when any one threatens their children, that if hee take them, hee will knocke out their braines; this will cause them to prouide for the safetie of their children, and that such leaud persons bee punished and restrained.

Psal. 52. 1.

This was *Dauids* comfort against *Doeg*: *Why boastest thou thy selfe in thy wickednes, o man of power?* (saith hee)

The

The loving kindnesse of God endureth daily. If the stocke of Gods goodnes were all spent, then his children had reason to hang downe their heads: but seeing that is, and will be as much still as euer it was, they neede not feare the insultations of their wicked aduersaries.

Secondly, at such times Gods seruants begin to looke about them: when their enemies speake of wonders that they will worke against them, then they are wakened, and stirred vp to crie vnto the Lord, as in the 94. Psalme, *O Lord God the auenger! O Lord God the auenger! shew thy selfe clearly.* And why are they so instant and earnest with Cod? The reason is yeilded, verse 4. *The wicked prate and speake fiercely: all the workers of iniquitie vaunt themselues.* As if they should say, Lorde, if euer thou wilt awake and stand vp for our defense, now doe it, when vngodlie men doe so insult and triumph ouer vs.

Thirdly, such proud persons doe bid defiance to the Lord himselfe, and therefore hee hath a quarrell against them. *All the proud [in heart] are an abomination vnto him.* But if their pride appeare in a more notorious manner in their tongues, and in their behauiour, they are much more hatefull vnto him: for in making boast of their owne hearts desire, they doe contemne the Lord; and in speaking against the Church, they set their tongues against heauen it selfe, as the Prophet speaketh.

Which point thus prooued, ministreth vnto vs,

First, an vse of instruction, that seeing the Lord is so incensed against proud boasters, therefore wee should containe our selues within the compasse of modestie, and neuer boast at all, but let others mouthes, and our owne workes, and Gods voice at the last day praise vs, and not our owne lips: but especially let vs take heede of vaunting our selues against the people of God, and against the Maiestie of God himselfe; for that will least of all be endured.

I/c. 2.

Secondly, here is an vse of consolation against all the insultations of malicious enemies : if wee can with patience and modestie endure, and stand it out for a while, not returning like for like, nor vsing any sharpnes and bitterneesse against them, we shall see that the Lord will cut them off. If a man had knowne the day before, what should haue befallen *Haman*, notwithstanding all his boasting of his greatnes, and of his honour, and of that fauour which hee had with the King, and of all the euill that hee intended against the *Iewes*, and against *Mordecai* especially; if (I say) a man had knowen before hand what should haue befallen him, would it not haue made him laugh at his pride and follie? Yes certainly: and yet the case of all boasters against Gods Church is little or better then his. And if we could with the eye of faith behold Gods purpose concerning their ruine and ouerthrow, all their bragging would seeme vnto vs, and it is indeed, euen exceeding ridiculous. And this in particular should comfort vs against the blasphemies of the Church of *Rome*, and against all her insultations ouer the Saints: for the Lord hath set downe her sentence: *In as much as she gloried her selfe, so much giue ye her torment and sorrow: for she saith in her heart, I sit being a Quene, and am no widow, and I shall see no mourning.* But what saith God? *Therefore shall her plagues come at one day, death, & sorrow, & famine, and she shalbe burnt with fire, &c.*

Reuel. 18. 7. 8.

Verse 4. *With our tongues wee will preuaile: our lips are our owne*] In that they are heere found fault with for thus speaking, because they affirme that which is directly contrary to the truth, the point hence to bee observed is, that

Doct. 3.

No man hath
the ordering
of his owne
tongue,

No man hath the royaltie of his owne tongue, nor the ordering of his owne speech.

Euery mans tongue is in Gods hand, and his wordes at Gods disposing, hee is Lord ouer all mens tongues; which will euidently appeare by this, that

First,

First, men cannot speake what they would, but what the Lord will, according to that of *Salomon*: *The preparations of the heart are in man*: that is, a man determineth and prepareth what to vtter: *but the answer of the tongue is of the Lord*. As who should say, When a man hath done so, yet he shall speake, not what he himselfe intended, but what God hath decreed; as is plaine in *Balaam*, who came with a purpose to curse, and if the Lord had permitted him, he would haue vomited out horrible imprecations against the *Israelites*; for that would haue made for his credit and commoditie: but notwithstanding his intent, the Lord made him to blesse his people in stead of cursing them. And so *Saul*, he would haue all men know that *Dauid* was a Traitor, and therefore he pursued him, to bereaue him of his life: yet when he met with him, he had no power so much as to rate him, or to rebuke him; but on the contrarie part, is driuen to iustifie him: *O my sonne Dauid* (saith he) *thou art more righteous then I*. And this we may obserue in our owne experience, that oftentimes men, contrary to their mindes, doe vtter things which doe exceedingly grieue them, and bury other things in silence, the speaking whereof might haue beene very behouuefull vnto them: whence do arise these and the like speeches, How was I ouerseene in that which I said? What an aduantage did I lose at such a time? which doth plainly prooue, that God hath the disposing of mens tongues.

Reasons.

I.

Prou. 16. 1.

Num. 23.

Secondly, God hath giuen Lawes for the tongue, how it should be ruled, that men should not speake blasphemously, nor filthily, nor bitterly: whence it may be concluded, that it is Gods subiect; for Princes make statutes for none but for their owne subiects.

2

Ephes. 4.

Thirdly, the successe and euent of mens speeches is according to Gods pleasure. They say, *With our tongues we will preuaile*; yet doe they not preuaile: for whereas they forespeake others destruction, the wise man saith, *A fooles mouth is his owne destruction*. And whereas they

3

M

say

Prou. 18. 7.

Micah. 4. 11.

12. 13.

say triumphingly, *Sion shall be condemned, and our eye shall looke upon Sion*, they know not the Lords counsell, to wit, that they themselues shall be gathered *as sheaves into the barne*, to be threshed & beatē in pieces by Gods people.

4
Mat. 12. 36.

37.

Fourthly, God will plague wicked men, as well as reward godly men for their speeches. *By thy wordes thou shalt be iustified*, (saith our Sauour) *and by thy wordes thou shalt be condemned*: And, *Wee must render an account for euery idle word*: which euidently sheweth, that God hath the soueraigntie of mens tongues.

Now seeing that the Lorde hath the gouernement thereof, this serueth

Vse 1.

Psal. 141. 3.

First, to teach vs, that therfore wee should craue assistance from him for the well ordering of the same. Euen as that holy Prophet doth, where he saith, *Set a watch o Lord before my mouth, and keeps the doore of my lips*: God will haue the ordering of them by his prouidence, whether we will or not: but by his grace hee will not guide them, vnles we sue vnto him in that behalfe: therefore let vs beseech him so to sanctifie & purifie our harts, that out of the abundance thereof, our tongues may speake vnto his praise, and to our owne, and others edification.

Vse 2

Iob. 5. 21.

Ila. 45. 16. 17.

Secondly, that we should not be afraid of performing any good dutie, in regard of mens tongues; for though they threaten, and raile, and slander, and traduce vs, yet they shall not hurt vs, for God will hide vs from the scourge of the tongue, so that no such weapons shall preuaile against vs: for the Lord made the tongue, and the men themselues that speake therewith; and there is no voice, nor sound that proceedeth out of the mouth, but the Lord hath the ordering thereof: and therefore let vs sue vnto him, as the Apostles did, saying, *O Lord behold their threatnings*, behold their reuilings, and doe thou iudge betwixt vs and them: and thou which hast the disposing of all mens tongues, preserue thy seruants from the hurt that may befall vs through the same.

As. 4. 29.

The ende of the fourth Sermon.



A
BRIEFE TRACT
 CONCERNING ZEALE,
 wherein the properties of true
 Zeale are described, and the
 contrarie discovered.



Cordlie zeale is a vertue very requisite and necessary for all Christians: not so rare and seldome found: as precious and vñfull where it is found; as being the verie life and soule of sound Christianitie, and one of the principal Fountains & Well-heads, whence manie other vertues of the spirit doe spring and issue forth.

The excellencie of this grace doeth appeare, as by manie other arguments, so by this, that the Saintes are thereby described; where they are saide to bee a people [*zealous of good workes*]: this is the ende of their redemption, and this is one speciall effect and marke of their iustification, that they doe not onely desist from their former euill workes, and fall to the practise of the contrarie good workes, but that they are zealous, both to doe them, and in the doing of them: they shake off the sluggishnesse of the flesh, and strue for the seruencie of the spirit, in all duties that they owe Titus 2.14. Rom. 12.11.
 eithervnto God or men.

2. Cor. 7. 11.

1. Cor. 5. 1. 2.

Reu. 3. 19.

For this vertue, amongst many others, are the penitent *Corinthians* commended: *Behold this, that yee haue beene godly sorrowfull, (saith Paul) what zeale it hath wrought in you ! &c.* Till such time as the Apostle had rebuked them by an Epistle, they were either not at all, or very slightly touched with the sense of their owne sins, and therefore they set light by the offences of others, inso much that when abominable incest (such as had not beene heard of amongst the Gentiles) was committed amongst them, yet they tooke it not to heart, nor at all mourned for it, nay they let the offender goe vncensured, who should haue beene (as afterwards he was) excommunicated, and deliuered vp vnto Sathan, for the healing of his owne soule, the preuenting of the like sinnes in others, and the stopping of the mouthes of wicked blasphemers, who would be readie heereupon to speake euill of the holy name of God, and of the professours and profession of Christianitie. Thus cold and carelesse were they, till the Apostle had sharply reproofed them: but after that they had well digested his speeches, and thorowly considered of all matters, they fell to lament for their owne corruptions, and for the transgressions of others, and were zealous against all wickednesse, and for all manner of goodnesse in themselves and others. This was the effect of holy griefe in them, and this will be found in all that attaine to that repentance which is vnto life: in which regard, when the Lord would worke a cure vpon the luke-warme *Laodicians*, he biddeth them, *be zealous, and amend.* That was their sinne, that they were key-cold, and euen frozen in the dregges of securitie, exercising themselves in sundrie good duties (for that must needes be, because they were a Church) but neuer regarding with what loue vnto God or men they performed the same: therefore the Lord vrging them to reformation, willett them [*to be zealous, and amend*] implying, that these two cuer

euergoe hand in hand, to wit, sound repentance, and godly zeale: yet so, that as euery one is of greater growth in the body of Christ, so this grace is of greater strength in him: as is euident in *Dauid*, who speaketh thus of himselfe (and that by the inspiration of Gods holy spirit, and therefore cannot but speake truely) *My zeale hath euen consumed me, because mine enemies haue forgotten thy word.* Weaker Christians haue some good motions of grieve for mens offances: but the Prophet was exceedingly wrought vpon by his zeale, so that it did euen spend him, and consume him, in regard of the fearefull breach of Gods commandements, which he obserued in his very enemies. And the like we find in another place: *The zeale of thine house hath eaten me: and the rebukes of them that rebuked thee are fallen vpon me.* Thus was the holy man of God touched, yea tormented with the things whereby Gods glory was impaired, as if he had beene laden himselfe with reproaches and disgraces.

Psal. 119. 139.

Psal. 69. 9.

But most admirable was the zeale of *Moses* and *Paul*, who for that seruent desire that they had of aduancing Gods glory, could haue beene content to haue had their names put out of the booke of life, and to be separated from the Lord, so that his great name might be magnified in sparing and sauing their brethren the Israelites.

Exod. 32. 32. Rom. 9. 3.

Now because our hearts may easily deceiue vs in this matter of zeale, either by perswading vs that we haue it, when we are farre from it; or that we altogether want it, when in some good measure we haue attained vnto it: therefore will it not be amisse to set downe some rules, whereby we may trie whether our zeale be currant or counterfeit.

First, therefore touching the matter about which this holy zeale is to be exercised, it must be good: according to the saying of the Apostle: *It is good alwaies to*

Rules of true zeale.

The matter
must be good,
Gal. 4. 18.

1. King. 18. 28
Ier. 7. 31.

be zealous in [a good matter:] and it was before shewed, that Gods people must be zealous of *[good workes:]* otherwise, if the matter be euill, the more earnest any is, the more sinfull: neither is such earnestnesse worthy the name of zeale, being nothing else but a diuellish and fleshly heate, or rather a kinde of frenzie and madnesse. Such was the zeale of Idolaters that would mangle and cut themselues, and that would offer their children in the fire in honour vnto their gods. Such was the zeale of the *Scribes and Pharises*, who would *compass sea and land to make one a Proselyte*: that is, one of their owne sect.

With this violent and mad zeale was *Paul* carried before his conuerſion (as he himſelfe confeſſeth in plaine termes, *Acts. 26. 11.* and *Phil. 3. 6.*) when he was enraged againſt Chriſtians, and ſpared no paines nor coſt to make them denie and blaſpheme the name of Chriſt.

Heere then is to be condemned the zeale of ignorant Papiſts and Browniſts, and ſuch like, who are very hotte indeed (for he muſt needes runne whom the diuell driues) but in euill cauſes, as might eaſily be prooued, and may hence, if by no other arguments, be probably concluded, in that they uſe the diuels owne weapons (to wit, lying, ſlandering, railing, curſed ſpeaking, and the like) in the purſute of the ſame.

But much more damnable and vile is their zeale to be eſteemed, who againſt their knowledge and conſciences, doe violently and maliciously oppoſe themſelues againſt the Goſpell, and the profeſſors thereof, and ſtand for falſhood and wickedneſſe, and the practiſers thereof: as did thoſe wretched Pharises that ſet themſelues againſt our Sauour, and committed the ſin againſt the holy Ghoſt.

We muſt
know the
thing to be
good for
which we are
zealous.

A ſecond rule is, that as the matter in which we are zealous, muſt be good in it ſelfe, ſo it muſt be knowne vnto vs to be of that qualitie. True zeale muſt begin where

where the word begins, and ende where it ends: for otherwise it cannot bee of faith, which is euer grounded on the word; and whatsoeuer is not of faith is sinne. We must not therefore content our selues with an honest meaning, and hope that wee haue a good zeale towards God, when we haue no warrant for our hope: but must so acquaint our selues with the Scriptures of God, that our zeale may be according to knowledge. Rom. 14. 23.

Which rule discouereth the corruptnes of their zeale, whether close hypocrites, or weake Christians, who are led on meere by the examples of good men, whome they affect, much to like of, and earnestly to stand for such things, as they perceiue them in their practise to obserue, and to make conscience of: and if there be but a word spoken against any of the things that they haue taken a liking of, they are maruellously stirred with indignation thereat, and grow passionate and vehement against the parties; though they haue neuer so good a meaning in that which they speake: Yet let them be urged to prooue out of the word the necessitie of those duties which they so earnestly presse, they can say little or nothing to the purpose for them; and so grow manie times either to dislike and forsake all if they bee hypocrites, or at least to bee discouraged, and to bee at a stand, if they be weaklings in Christ Iesus. And whence proceed these inconueniences but from this, that they are zealous for things that in themselves, and vnto others are good and holie, but not thoroughly discerned of them to bee of that nature: the consideration whereof, should make vs to sit sure in matters of godlinesse, not building vpon the example of good men, but vpon the truth of the good word of God, and then our foundation shall neuer faile vs.

A third propertie of true zeale is, that it beginneth in our selues, and after proceedeth vnto others: for ne- 3
uer can that man be truly zealous to others, which ne- Zeale must be-
gin at home.
uer

Luke. 6. 42.

uer knew to be zealous to himselfe. Those are the most skilfull Physitions and best able to deale with others, that haue first wrought a cure vpon their owne soules. Therefore our Sauours aduice is, *Cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.* We must then first of all iudge our selues, and cast the first stone at our selues, that so finding how vgly and noisome a thing sinne is, and that by experience in our selues, we may be at defiance with it, wheresoeuer we finde it, and neither flatter others in their euill courses, nor yet too rigorously and vmercifully rebuke them for the same. Those that haue beene pinched with sicknesse and are recouered, can by the smart which they haue felt, pittie others in the like case: euen so they which haue beene stung with sinne themselves, can more easily be moued to shew compassion towards poore sinners like themselves, because by the feeling of misery, men learne the practise of mercy, in that Christ suffered and was tempted, he is able to pittie and to succour those that are tempted.

Heb. 2. 17. 18.

Luk. 16. 15. & 18. 9.

Against this rule doe all hypocrites offend, who will wade very deeply into other mens soules, and very bloodily gore other mens consciences, who yet neuer once purged their owne vncleane sincks at home, nor drew one drop of blood out of their owne corrupt hearts. Such were the *Pharises*, who pleased themselves much in iudging and censuring our Sauour and his Disciples; but were so farre from condemning themselves as faultie in any thing, that they iustified themselves before God and men. Such also are the *Brownists*, which are readie to burst their bowels with crying out against disorders abroad, and yet neuer reforme their owne soules at home: for if they did, they would also reforme their liues and their families. But what kind of zeale these mens is, wofull and late experience still crieth

eth in our eares : for manie of them being so zealous to others , but onely through some secret loue of the world,when they had that which they sought for, made knowne their hollow & their rotten zeale, in that without griefe of conscience, they could suddenly rush into a profound worldlinesse : and without all godly sorrow, could (after they had satisfied their greedie and fleshly zeale) not onely more hardlie seare vp their owne consciences, but also be so changed, that they could sowe vp their lippes, and spare their words from speaking in like manner againe to others, and so are neither zealous to themselues nor others.

Heere also are all such to be censured as faultie, that can prie and make a priuie search into the wants of others , accounting the same wants no wants in themselves. The father saith, this my childe doth amisse : and the childe, in this my father faileth : the husband knoweth, what the wife should doe ; and the wife , what the husband should doe, &c : every one in the meane time neglecting their owne duties ; whereas indeed euery ones principall care should bee, to know and doe his owne dutie, and to be griued where he commeth short of the same. And thus much for the third rule, that true zeale must beginne in our selues.

Now further we are to vnderstand, that there must be an order kept in being thus zealous : namely, that first and especiallie wee make conscience of the principall matters of the word, and after of the lesser, as our Sau-
4 Wee must make greatest account of the weightiest matters. Math. 23.23.
 our telleth the *Scribes and Pharises* : *These things ought yee to haue done*, (that is, the weightier matters of the Law) *and not to haue left the other vndone* : viz. matters of smaller importance.

Which sheweth, that their zeale is verie corrupt and faulty, who as our Sauior saith, *straine out a Gnat, & swallow a Camell* ; who are very hot about matters of ceremonie, but altogether cold in matters of substance : as

N

also

also theirs that (on the other side) will crie out against them that rob by the high-ways side, & yet they themselves make no conscience of pilfring, & cosoning, and secret defrauding of their neighbours: as if small sinnes were not to be left as well as great.

5
We must look
to the inside,
as well as to
the out-side,
Ier. 4. 14.
Iam. 4. 8.

Another rule of true zeale is, that wee looke as carefully to our hearts before God, as to our carriage before men: for so the Lord commandeth, *Cleanse thy heart, ô Ierusalem, &c: how long shall thy euill thoughts remaine within thee?* And againe, *Purge your hands, yee sinners, and [your hearts] yee hypocrites.*

Math. 23.

Which serueth to ouerthrow the hypocrisie of such Pharises, as make cleane the vtter side of the cuppe and platter, but within are full of bribery and excesse, of pride, disdaine, selfe-loue, and hatred.

Now that wee may the better trie our selues by this rule, two things are to be obserued,

Iob. 31.
Gen. 39.

1. That wee feare to commit any sinne secretly, and when wee are alone, as well as when wee are in the presence of men. So did *Iob*, and so did *Ioseph*: and this mooued them so to doe, euen that the Lord did behold them, and could punish them for secret, as well as for open offences.

Math. 23.

Which condemneth them of grosse dissimulation, that are loth to be accounted ill, and yet make no conscience to be ill. What is this, but to be painted sepulchers, that are faire to looke vpon, but within full of rotten bones? Wee may deceiue men, but God is not deceiued: and therefore let vs beware of this hypocrisie: and so much the rather, because the Lorde hath fearefully discovered and plagued them, that in outward shew haue borne a great countenance of religion, and yet haue liued in secret filthinesse, and other vile sinnes, which in time haue come to light to their shame and ruine.

2

The second thing to be obserued, is, that wee haue an eye to the priuie corruptions that lurke in our hearts, and

and maintaine continuall warre against them, as *Paul* did, *Rom. 7.* and this we should the rather doe, because it is a fearefull, and yet an vsuall iudgement of God, and that vpon many professors, that making no conscience of entertaining wretched lusts and vile affections secretly, they haue broken soorth to the committing of the grosse actions, and so haue shamed themselues publicly. And this is a iust stroke vpon those that would rather seeme to be, then in truth desire to be godly, that making no conscience of their thoughts and inward desires, they should in time be so giuen *vp*, as to make no conscience of their words or deeds.

The sixth rule is, that wee be more strict vnto our selues then vnto others, and more seuer against our selues, then against others, giuing more libertie vnto them, then wee will take vnto our selues. And first concerning seueritie vnto our selues, such ought to bee our acquaintance with our inward and outward corruptions, and so grieuous ought they to be in our eyes, that our heate being spent vpon our selues, wee may thinke the sinnes of others more tollerable, and so learne by the sight and sense of our owne sores, to deale more mildly and meekely with others, whose corruptions (either for greatnes or multitude) we cannot so thorowly see as wee may our owne.

6
Wee must be more strict to our selues then to others.

Secondly, as we must deale most sharply against our selues, so must we be ready to giue more outward libertie vnto others then to our selues. And for this we haue the example of *Abraham*, who was so strict to himselfe, that he would not take of the King of *Sodome* so much as a threed or latchet, and yet he would not denie *Aner*, *Escol*, and *Mamre*, their liberty. So *Iob*, as he would not permit to himselfe, so neither would he deny to his children their liberty of feasting. But especially the example of *Paul* is notable for the confirmation of this point: for seeing that in some places he could not so

Titus. 3. 1.

Gen. 14. 13. 24.

Iob. 1.

1. Cor. 4. 12.
1. Theſſ. 2. 9.

1. Cor. 9.
1. Tim. 5. 18.

conueniently liue of other mens charges, as at *Corinth* and *Theſſalonica*, he would labour with his owne hands, rather then be chargeable to any of them : yet he would not that all men should be tied by his example to doe the like : and therefore he laboureth much in his Epistles about this, that Ministers ought to be provided for : so strict was he to himſelfe ; ſuch liberty left he vnto others.

Whence we may eaſily perceiue, that it is rather a Phariſaicall pride, then any Chriſtian zeale, to be too tetricall and rough in vrging men ſo farre, that whoſoever in euery point is not ſo ſtrict and precise as our ſelues, we caſt them off as dogges and prophane perſons, and ſuch as are vnworthy of any account or countenance.

7
Zeale condemneſh ſin
in friends as
wel as in foes.
Mat. 16. 23.
Gal. 3. 1.
1. Cor.

The next propertie of true zeale, is, not to be blinded with naturall affection, but to diſcerne and condemne ſinne, euen in thoſe that are neereſt and deareſt vnto vs. That was it that made Chriſt ſo ſharply to rebuke *Peter*; and *Paul* to deale ſo roundly with the *Galathians* and *Corinthians*.

Many offend againſt this rule, who will neuer re-prooue ſinne in their friends, till God reuenge it from heauen ; wherein they are farre from true frienſhip : for whereas they might by admoniſhing them of their faults in time, prevent the iudgements of God, they do, through a falſe loue, pull the wrath of God vpon them whom they loue moſt dearly. Hee loueth moſt naturally, that hath learned to loue ſpiritually : and hee loueth moſt ſincerely, that cannot abide ſinne in the partie beloued, without ſome wholeſome admonition.

But doe not manie now adayes ſeeme zealouslie to miſlike ſinne in ſtrangers, who can winke at the ſame fault in their kindred, in their wiues, in their children, in their parents ? as if the diuerſitie of perſons could change the nature of the ſinne. This blind zeale God hath

hath punished, and doth punish his children. *Isaac* did carnally loue his sonne *Eſau* for meat, & for a peece of veniſon. *Dauid* was too much affected to *Absalon* and to *Adoniah* for their comely perſonage, ſo as his zeale was hindered in diſcerning ſinne aright in them. Now *Jacob* was not ſo deare to *Isaac*, and *Salomon* was more hardly ſet to ſchoole, and made to take paines: but behold, God louing *Jacob*, and reſuſing *Eſau*, (howſoeuer *Isaac* loued *Eſau* better then *Jacob*) made *Eſau* more troubleſome, and *Jacob* more comfortable vnto him. *Absalon* and *Adoniah*, brought vp like Cocknies, became coraſiues to *Dauids* heart: *Salomon* more reſtrained and better inſtructed, was his ioy, his crowne, his ſucceſſor in his kingdome. This diſeaſe is ſo hereditary to many parents, louing their children in the fleſh, rather then in the ſpirit, that the holy Ghoſt is faine to cal vpon them more vehemently, to teach, to inſtruct, and to correct, aſ knowing how eaſily nature would coole zeale in this kinde of dutie. Indeed many will ſet by their wiues, children, and kinsfolkes, if they be thriftie, like to become good husbands, wittie and politicke, or if they be ſuch as for their gifts can bring ſome reuenue to their ſtocke, or afford ſome profit vnto them; how deepe ſinners ſoeuer they be againſt God, that maketh no matter, it little grieueth them: whereby they bewray their great corruption, that they are neither zealous in truth of Gods glory, nor louers aright of their children, becauſe they can be ſharpe enough in reprehension if they faile but a little in thriftineſſe, and yet are too too cold in admonition, if they faile neuer ſo much in godlineſſe.

Well, let theſe fleſhly zealous men lay to their heart the blinde affection of *Heli*, who being the deare childe of God, was ſeuerely puniſhed of the Lord, for that he was not zealouſly affected to puniſh the groſſe and foule offences of his children: but bleſſed are they that can forget their owne cauſe, and euen with icopardie of

nature can defend the quarrel of God, labouring henceforth to know no man after the flesh, nor suffering any outward league so to bleare and dazle their eyes, as that they should not espie sinne in their dearest friends to reforme it, or that they should not discern vertue in the greatest aliens to reuerence it.

8
Zeale opposeth
it selfe against
the sins of the
mighty.

Iob. 29. 8. 9.

Now whereas many haue great courage to rebuke such as either cannot gainsay them, or gain saying them, cannot preuaile against them, heere commeth another property of zeale to be spoken of, and that is, that it feareth not the face of the mightie, neither is it dismayed at the lookes of the proud and loftie. Such was the courage of *Iob*, who besides that he made the young men ashamed of their liberty, & afraide of his grauity, made euen the Princes also to stay their talke, and to lay their hands on their mouthes. And yet heere we must beware of their hasty zeale, who will not sticke to charge the children of God to be without zeale, if presently and abruptly they rush not into an open reprehension of men that are mightie in authoritie, as though no regard of time, place, or persons were to be had: which opinion many by weakenesse of iudgement defending, find neither fruit in others, nor comfort in their owne consciences, when they doe admonish in that presumptuous maner: for that hunting after seruientnesse without the spirit of meeknesse, and casting off all consideration of a godly opportunitie, they rather exasperate then humble the parties admonished: and they themselues rather depart with confusion and shame, for such posting on without warrant of wisdom, then with comfort of heart for any duty done. Neither am I heere ignorant how great danger of trouble of minde commeth to many, in that they, being so curious obseruers and waiters of opportunity, doe for some ease of the flesh, vnder the cloake of this wisdom, altogether leaue off that godly dutie. Wherefore, as we affirme that wisdom

and

and loue mixed together do deeply enter into the most prefract & prodigious spirits; so we mislike their fearefull delay of duty, who hauing a meane occasion offered them from the Lord, doe not zealously and earnestly rebuke sinne, though in some higher personages.

Out of this may issue another frutit of holy zeale, namely when we are zealous in their behalfe who can neuer recompence vs againe, and that in defending their right against oppressors that are craftier & mightier then they. Thus *Iob deliuered the poore that cried, the fatherlesse and him that had none to helpe him. He was the eyes to the blinde, and feet to the lame, at whose hands no reward was to be looked for.* *Iob. 29. 12.*

Another most excellent and glorious propertie of pure zeale is, to be humbled in our selues for those sins which we espie and censure in others, and so to nourish an holy compassion towards them. 9
Compassion
to be ioyned
with zeale.

Heere is an excellent and infallible difference betweene godly zeale and fleshly heat, viz. when our anger for our brothers falling doth not feed it self vpon the party, because of our wrath, but vpon his sinne, because of our zeale; we still retaining a tender affection towards the person of the offender. When our Sauour Christ went about to heale the man that had the withered hand, the *Pharises* that stood by murmured, because hee would heale on the Sabbath day: here vpon it is said, that he looked about him angerlie, & yet it is added, that he sorrowed for the hardnes of their harts. Marke here in this notable example, how anger and sorrow meete together: Anger, that men should haue so little knowledge of God, and loue of ther brother: sorrow, that through ignorance they were so foulie ouerseene. So likewise in zeale of his father, Christ looked on *Ierusalem*, with an hatred to their sinne, and yet with pittie of their miserie which was at hand, which appeareth.

reth in that he wept ouer it.

Marke this in all the Prophets from time to time, as in *Iſay, Ieremie, Ezekiel, Daniel, &c*: whether they did not vtter their meſſage in heauineſſe of ſpirit: and when they moſt threatned the people for their ſinnes, obſerue if they were not moſt grieued and feared, leaſt they ſhould be executed vpon them. This is a bleſſed temperature, thus to mingle grieve with zeale: but that is an ouer-reaching zeale, that feedeth more on the perſon then on the ſinne.

Wherefore wee muſt craue this ſpeciall grace at the hand of God by prayer, to be gouerned by a right zeale, and that we may trulie diſcerne the difference betweene fretting anger, and pining zeale. Which if all ſorts of men would labour for, receiuing this rule in iudgement, and obſeruing it in practiſe, it would breede a great deale more conſcience in miniſters, magiſtrates, and maſters, when they are to admoniſh their inferiours. Alas wee ſee manie, who can mangle and martyr a man for ſome offence, who neuer learned for conſcience ſake to mourne for thoſe infirmities, which ſo bitterly they inueigh againſt in others. The Apoſtle *Paul* was of another temper: *I feare* (ſaith he) *to the Corinthians, leſt when I come, my God aſaſe mee among you, and I ſhall bewaile many of them, which haue ſinned already, &c*: he knew nothing by himſelfe, (as hee telleth them in another place) yet could he not but lament and be humbled for their offences, who were a part of his Apoſtolike charge. So *Samuel*, in the zeale of Gods glorie, ſpares not flatly to tell *Saul* of his ſinne, notwithstanding his great authority: and yet in loue and compaſſion to his perſon, hee was alwayes bent to lament *Sauls* caſe, and earneſtly to pray for him, till the Lord forbad him to doe ſo anie longer. *I. Sam. 16. 1.*

If wee could keepe this golden mixture, wee ſhould ſtop the mouthes of the aduerſaries, who accuſe vſto be
full

2. Cor. 12. 21.
1. Cor. 4.

1. Sam. 15. 35.

full of rancour and malice, if wee be angrie as enemies to their sinne, but grieued in that for sinne they are become enemies to God.

Further, wee must know, that true zeale maketh vs as willing to be admonished, as carefull to admonish: and that not only of our superiours, which is an easie thing, because there wee must of necessitie yeeld: but also of our inferiours, whom we may seeme to contemne. All men will graunt, that a childe ought willingly to be admonished of his father, or a seruant of his maister: but fewe will in practise giue this, that a father should listen to the aduertisement of his sonne, or that a maister should receiue an admonition of his seruant. Howbeit *Iob* saith, hee durst not contemne the iudgement of his seruant or of his maide, when they did contend with him, because in a dutie of pietie, he looked to them, not as seruants, but as brethren; he looked not to the speaker onely, which in respect of his calling was his inferiour, but vnto the things spoken in the ordinance of God, vnto whom *Iob* himselfe was an inferiour, and before whom he knew there was no respect of persons.

I c.
True zeale
maketh men
desirous of
admonition.

Iob. 30. 13.

Howbeit to correct the preposterous boldnesse of some, wee adde thus much, that inferiours must rather aduise than admonish: aduertise rather then reprehend their superiours, that so still they may offer their pure zeale of the glorie of God in vnfained humilitie, lest through their corrupt zeale, they do not only not profit their superiours, but most iustly exasperate them against them.

Another rule is, that in pure zeale wee be patient in our owne causes, & deuoure many priuate iniuries; but hote and feruent in Gods causes. Manie can be as hote as fire in their owne priuate matters, who are as colde as ice in things that concerne Gods honor and glorie.

I i.
Wee must be
most feruent
in Gods causes

But it was otherwise with *Moses*: When anie priuate

O

wrong

Exod. 32. 19.
20.

Reuel. 2. 2.

wrong was offered vnto him by the Israelites, he was meeke as a lambe, and would with wisedome speake mildly vnto them to pacifie them, and pray earnestly vnto God to pardon them: but when they fell to Idolatry, and worshipped the golden calfe, (a matter which neerely concerned the glory of God) *his wrath waxed hot, and he cast the tables out of his hands, and brake them in peeces, and burnt the calfe in the fire, and ground it to powder, and made them drinke of it, being strewed vpon the water;* and after caused a great number of the principall doers in this wickednesse to be slaine by the sword. This also is the commendation of the Church of *Ephesus*, that they had much patience, and yet *could not forbear those which were euill, but examined them which said they were Apostles, and found them liars.*

This rule well obserued, would sow vp the lips of the aduersaries, who though for a time they thinke vs to be cholloricke, and men out of our wits, madly reuenging our priuate affections, yet one day they should confesse, that we sought not our owne commoditie, but Gods most precious glory.

And to stretch this examination of our hearts one degree further, let vs beware of that corruption, which, springing from selfe-loue, will giue vs leaue to reioyce in good things, so long as they be in our selues, but repineth at the sight of them in others: which will permit vs to be grieued at euill things in our selues, and yet make vs to reioyce to see the same in others.

True zeale (hauing Gods glory for the obiect thereof) loueth good wheresoever, and in whomsoever it is: true zeale hateth sinne wheresoever and in whomsoever. True zeale loueth friends as they be Gods friends: true zeale hateth aduersaries, so farre as they be Gods aduersaries: true zeale loueth a good thing in the most professed enemy: true zeale hateth sinne in the most assured

assured friend.

If wee be perswaded that our enemies bee Gods children, howsoeuer wee disagree in some particulars, yet wee must swallow vp manie priuate iniuries, and more reioice in them as they be Gods seruants, then be grieued at them, as they haue iniuried vs.

Indeed true Zeale is most grieued at the sinnes of the godly, because so much are their sinnes more grieuous then the sinnes of others, by how much they came neerer to the image of God then others.

The last rule is, that wee keepe a tenour of zeale in both estates, to wit, of prosperitie and aduersitie. Wee must especiallie looke to that whereunto wee are most readie, that is, whether wee be more zealous in prosperitie, and fall away in aduersitie; or whether we be more feruent in affliction, and ouerwhelmed in abundance: whether by the one we are not puffed vp with securitie and secret pride, and whether by the other we be not too farre abased and discouraged; or, which is worst of all, quite driuen out of the way: for many in time of peace are religious, who seeing persecution to follow the Gospell, begin (like those that are compared to stonie ground) to step backe, and at last vtterly to renounce their former profession.

Others so long as they may haue credit by embracing the Gospell, will seeme to goe farre; but when discredit comes, they forsake all: contrarie to the practise of *David*, who saith, *The bandes of the wicked haue robbed mee, yet haue I not forgotten thy Law.*

And againe,

Princes did persecute mee without cause, but mine heart stood in awe of thy Word.

And for disgrace hee saith,

12
Zeale must be
constant in all
estates.

Luke. 8. 13.

Psal. 119. 61.
Verse. 161.

Verse 141.

Verse. 141.

I am small and despised. yet doe I not forget thy Word.

Others on the contrary part, so long as God exerciseth them with any crosse, are zealous professors, who being set aloft, and coming once vnto promotion, begin to grow secure and carelesse of all duties towards God or men, as is to be seene in the Israelites from time to time.

Psal. 68. 34.

&c.

Iudges.

We see manie in time of their miserie to bee much humbled; and whiles they want liuings and preferments, we see both Preachers and people in outward appearance very godlie, who hauing obtained that which they sought for, haue their zeale vtterly choked.

Do not many pray for the continuance of the peace of the Gospell, that they themselues might continue in peace and prosperitie? Do not manie mourne in the aduersitie of the Gospell, because they are grieued for their owne aduersitie! Oh great corruption of our hearts! Oh bottomles pit of hypocrisie! If wee were ashamed that wee are no more grounded on the word, and that wee can bee no more holie and vpright in our hearts, surely the Lord will so gouerne vs, that he would not suffer either prosperitie to quench our zeale, or aduersitie to discourage our hearts.

This is then our triall herein, if when we are in greatest prosperitie, we can mourne with them that mourne in the Lorde; and when wee are in greatest aduersitie, wee can reioyce with them that reioyce in Christ.

This is a sure token wee loue not the Gospell, nor fauour the word, because wee haue a loue to prosperitie, neither are zealous to see the word contemned, because wee haue an hatred of aduersitie. *Daniel* concerning outward things was an happie man, as being neere to the Crowne: and yet when hee saw the God of *Israels* glory to be defaced, and his seruants and seruices to be
trod-

trodden vnder ſoete, hee could content himſelfe with nothing ſo much, as with faſting, weeping, and prayer.

Dan. 9.

And *Paul* on the other ſide being in bonds for the teſtimonic of Ieſus Chriſt, and concerning his outward man in a miſerable caſe, reioyced greatly, and was as it were reuiued when he heard that the Goſpell flouriſhed, and that the faith and loue of the Saints was ſtill continued. This zeale ſhould we much labour for, that in all eſtates we might be rightly affected towards God and men.

1. Theſſ. 3.
6. 7. 8.

FINIS.



